THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

VOL. I. NEW-YORK, SATURDAY, DECEMBER 24, 1831. No. 40.

CHRISTMAS-DAY.

And suddenly there was with the angel a multitude of the heavenly host, praising GOD.—*St. Luke* ii. 13.

WHAT sudden blaze of song
Spreads o'er the expanse of heaven?
In waves of light it thrills along,
The angelic signal given—
"Glory to GOD!" from yonder central fire
Flows out the echoing lay beyond the starry quire;

Like circles widening round
Upon a clear blue river,
Orb after orb, the wond'rous sound
Is echoed on for ever:
"Glory to GOD on high, on earth be peace,
And love toward men of love,—salvation and release."

Yet stay, before thou dare
To join that festal throng;
Listen and mark what gentle air
First stirr'd the tide of song;
'T is not "the Saviour born in David's home,
"To whom for power and wealth obedient worlds should come;"—

'T is not, "the CHRIST the LORD:"—
With fix'd adoring look
The choir of angels caught the word,
Nor yet their silence broke:
But when they heard the sign where CHRIST should be,
In sudden light they shone, and heavenly harmony.

Wrapp'd in his swaddling bands,
And in his manger laid,
The hope and glory of all lands
Is come to the world's aid:
No peaceful home upon his cradle smiled,
Guests rudely went and came, where slept the royal child.

But where thou dwellest, LORD,
No other thought should be;
Once duly welcomed and adored,
How should I part with Thee?
Bethlehem must lose thee soon, but thou wilt grace
The single heart, to be thy true abiding-place.

Thee, on the bosom laid
Of a pure virgin mind,
In quiet ever, and in shade,
Shepherd and sage may find;
They, who have bow'd untaught to nature's sway,
And they, who follow truth along her star-paved way.

The pastoral spirits first
Approach thee, Babe divine,
For they in lowly thoughts are nursed,
Meet for thy lowly shrine:
Sooner than they should miss where thou dost dwell,
Angels from heaven will stoop to guide them to thy cell!

Still, as the day comes round
For thee to be reveal'd,
By wakeful shepherd's Thou art found,
Abiding in the field.
All through the wintry heaven and chill night air,
In music and in light Thou dawnest on their prayer.

O faint not ye for fear—
What though your wandering sheep,
Reckless of what they see and hear,
Lie lost in wilful sleep?
High heaven, in mercy to your sad annoy,
Still greets you with glad tidings of immortal joy.

Think on the eternal home,
The Saviour left for you;
Think on the LORD most holy, come
To dwell with hearts untrue:
So shall ye tread untired his pastoral ways,
And in the darkness sing your carol of high praise.

KEBLE'S *Christian Year.*

NARRATIVE.

From Scenes in our Parish.

CHRISTMAS-DAY, 1829.

"——With thy leave I'll fetch thee flowers that grow
In thine own garden—Faith and Love, to thee:
With these I'll dress it up—and these shall be
My rosemary and bays." SIR MATTHEW HALE.

IT was a very clear, bright day indeed; quite the *beau ideal* of a Christmas-day; fresh and cold, but not unpleasantly so, as the wind was hushed. It scarcely waved the dark branches, and the clear purple shadows lay still in the unclouded sunshine, on the unspotted snow. It would have been very pleasant weather for walking, but there had been a thaw, and afterward a hard frost, so that the pathway to the school was slippery: so our poor clerk found to his cost, for he met with a fall, and came to church looking graver than usual, and his arm tied up in a red handkerchief, under his loose great coat. We are all sorry for him; he is a civil, industrious young man, and he has a house-full of little children. It is well that children's frames are so constituted as not to mind tumbles; certainly they do not, or we should not have assembled so many merry creatures as met both in the morning and afternoon of to-day. What a pretty sight our school-room was! Such a circle of healthy looking country girls! Such a variety of gay colors and picturesque forms, in the way of clothes! For this is one of our high days, when all who have any claim to belong to us, exhibit themselves in their best apparel; and as it is cold, many are decked with shawls or silk handkerchiefs, borrowed from mothers and elder sisters; and many have their black bonnets newly trimmed with gay ribbons, red, green, and yellow. And there was a happy look in almost every face, that it did one's heart good to see. I say almost, for I am sorry to acknowledge that, even amidst our hardy country children, I have known some whose constitutions are unequal to the hardships with which they have to contend; I have seen young faces traced by care; cheeks that ought to have been bright, already faded by want; some poor little ones, to whom Christmas-day was not a *feast* day. Yet it was a happy day, even to them. They are allowed, as a particular treat—any thing can be made a treat to simple country children—to go into the boy's school-room to sing; that twice in the year, at Christmas and Whitsuntide, we may have the pleasure of seeing all the children together; and many amusing glances pass between them, as the little shy girls come one after another through the widely-opened door, and range themselves, in decent order, up the west side of the long room, under the windows.

Then the hymns sung on Christmas-day are particular favorites. They know and understand them perfectly, both the words and the tunes; and they sing with all their voices, and as far as can be expected, with all their hearts. They sing as if they rejoiced certainly. And the room is decorated, according to old custom, with sprays of holly and evergreen, and so is the church; and I dare say it is part of the children's pleasure—I am sure it is part of mine—to see the varnished hollyboughs glittering in the sun, and the feathery yew and the dark ivy berries clustering from the sconces and round the pillars. I know there are good people who object to this "*dressing up*" on various grounds, and some prudent ones who think it a needless waste of shrubberies and plantations. But the children who cried Hosanna! did not begrudge the palm-boughs and branches of trees that were strewed in *His* way, the remembrance of whose blessed coming we to-day celebrate with deep gratitude and with fervent joy. Oh! I love customs hallowed by the use of our forefathers; and when that solemn creed which their wisdom has transmitted to us was repeated to-day, there were hearts that responded not the less deeply, lips that replied none the less firmly, because it is the fashion of the present day to cavil at it, and because we are threatened that the men "who are given to change," may, before another year, expunge its form of sound words from our beautiful ritual. But we will not darken Christmas-day with gloomy forebodings. I said it was a day of joy. Of joy? Oh! yes, even in such a world of weeping as this, though remembrances that make the heart ache weigh down the mind even to-day.

But for us the holy and spotless table was spread, which must in nowise be approached by complaining hearts: nay, if it is possible, we must draw near cheerfully, as well as patiently; and our feelings must not belie our words when we bless GOD'S "holy name for all his servants departed this life in his faith and fear."

I am no judge of music, but the singing at church, in the morning, seemed to me very sweet: and in the afternoon, when the Angels' Hymn, as it is called, was sung, the words seemed verified,—"The glory shone around." The last sunlight of that bright day streamed in through the south windows, quite across the church, lighting up the boughs of fresh evergreens on its way, and reddening the white wall over little Mary's grave, and then reflected back on the marble figure of Hope, and the tablet against the chancel window, inscribed with the names of our member's family; and then the red gleam faded away, and the aisles became more and more shadowy, and the outlines of the pillars were less and less clearly defined, until by the time the service was over, the uncertain daylight had quite given way to the glimmer of the few sconces which were placed at the top of the middle aisle and on the altar rails. No very splendid illumination; yet sufficiently bright to gladden the eyes and hearts of the long and varied procession that presently came up toward it. Look, the children are leaving their seats in the gallery, and are coming up the aisle two and two. At first, as they came down the dark steps, there was a little shuffling and pushing for pre-eminence, but now as they come into the light they appear more orderly. Here they come! a joyous train; and what a variety of faces, and dresses, and sizes. First the tall school-girls, looking almost as much ashamed as they are pleased. They have just arrived at the age when the outward appearance of children outstrips the improvement in manners and understanding; a most awkward and unprepossessing age; and then, seeing that they grow tall, they unfortunately take it for granted that they grow wise also; and just when they most need instruction, leave school. Ignorant as we know these girls to be, we scarcely hope they will condescend to stay with us another year. Yet there are exceptions. Here is one; little grave Betty, with a plain pale face and a tidy nankeen gown: a present, I rather think, for there is something genteel in the cut, though the color is faded, and her handkerchief is tidily crossed and tied behind. She has a great love of learning; gets by heart all the hymns in all the hymn-books she can meet with, and always when she has said her appointed lessons, comes up shyly, with a countrified curtsy, and a modest request, "Please to hear me say my psalm, ma'am?" She is what our quondam mistress used to call "*a quiet girl.*" It was the chief praise she ever bestowed; and indeed considering little Betty's unfortunate sex, there are those, I know, who would only say,

"Wondrous strange, if it be true!"

Never mind, she is a very nice child at any rate; she is always first in her place, and if her teacher has been ill or absent, there is, when she comes again, a sparkle in her grey eyes and a color in her white cheek, that makes little plain Betty look almost pretty. But I have said quite enough about her. She has past the huge basket at the corner of the aisle; has received her cake, and has followed the others into the vestry, and, I suppose, into the snowy church-yard. Oh no! look, they are gathered in a group round the blazing fire, which throws its quivering and sparkling blaze on the pictures of the Oxford Almanac, and the sprays of laurel and yew with which they are decorated, and brightens the soft folds of the fair white linen surplice which has been thrown across one of the chairs. "Go on, children; make haste home before it grows darker, and slippery as it is, take care that you neither fall down nor fall out by the way." But here comes a petitioner, and I observe that when our children are disposed to be very polite, they will not ask a favor for themselves, but speak for each other—"If you please, ma'am, Ann Mills says, may she wait for her brother?" "Oh yes, brothers are worth waiting for."

And here come the boys: another long and motley procession, not quite so gay-looking as the young ladies, but displaying enough of variety, both of form and coloring, to employ a far abler pen in the description than mine. Here are some with clean pinbefores and nicely plaited frills: these have tidy mothers, I am sure: and some with well-fitted velveteen jacket and trowsers, evidently new for the occasion: and some who look very different; whose wild air and dress, unmended clothes, to hide which, to-day is pulled on the father's waistcoat, perhaps of scarlet or spotted plush, and buttons that look like fire-stones; none of it old, yet none in good condition, all telling more of bad management than of poverty. And yet the wildest and most uncouth among them, looks up to-night with a pleasant smile and a well-intentioned, though not very graceful bow, and seems, at present at least, disposed to behave himself "lowly and reverently to all his betters;" and indeed I trust they are disposed to do their duty to him. How long the good feeling may last it is not for us to know; we will take care that it does not fail on our side. The word of life is put into their hands, and though many of them have the worst examples at home, we will remember who has said, "Blessed are they that sow beside *all* waters."

Here come the very little ones: the sexton's three fair grand-children, with blue eyes and curly flaxen hair. They always look very neat. I think there must be good management at home, for there is another baby there, and the father's wages are only eleven shillings a week. Now they are all served; all the children, at any rate. But there appears to me a consultation of graver persons gathered round the great basket. I understand what it is. The cakes that are left are always divided amongst those who are so lucky as to be on the spot—clerk, sexton, singers, schoolmaster and mistress. There is a scarcity I find; this year they will have short commons, I am afraid: yet they all looked cheerful and contented; and so the congregation separated, and the lights were put out, and the church doors shut, and we all went home. Then came the long quiet evening, when some of us gathered as closely as possible, round the bright fire, and listened whilst one and another dear voice read some passage from *Keble's Christian Year*. Soothing, beautiful poetry! well calculated to lift the heart above the cares of this troublesome world, and to light the path with the sunshine of heaven. And then came the holy hour of evening prayer, and we all assembled. Not all who had ever assembled there, certainly, but if there was cause for sorrow, there was more for joy and gratitude; for those who met there loved each other well, and there was good hope to meet again those who were parted: there we listened to the word of our hope, and the promise of our salvation, and we joined in prayer to Him who is able to keep us from falling, and to present even us mourners before his presence with exceeding joy; and we lay down to rest with humble and thankful hearts, and our pleasant Christmas-day was ended.

THE TIMES.

CONTROVERSIES OF THE AGE.

THERE is something peculiarly characteristic in the controversies and struggles of our own age. They are not contests for one set of principles against another, but rather a system of warfare against all institutions. A restless impatience of all which is, and an appetite for change, seem to animate numbers in every walk of life, and in every stage of intellectual development. To judge by the sweeping condemnation which the smallest defect or blemish brings down on every institution, one would imagine that a belief in human perfectibility were revived. Every thing is now expected to satisfy every body. If any part of so complicated a machine as that of government, whether ecclesiastical or civil, be out of joint, every man who just perceives the fault, feels himself bound to proclaim it to the world, and demand an entire change in the machine. The watch loses a second a day, and all who can observe the error are impatient to pull it to pieces to amend the fault. It matters not how ignorant they are of its machinery, its scapements, chains, and toothed wheels, it is imperfect, and must be destroyed; and thus, while all hands are employed on the work of destruction, that of reparation is utterly forgotten. It is, however, a still more remarkable feature in the present age, that an accurate knowledge even of the abuses to be reformed, is not included in the character of a reformer. To take a general and comprehensive view of any question, to ascertain what abuses really exist, and how far they can be remedied, requires time and thought; it requires an extensive knowledge of human nature, which can hardly be acquired, except through deep study, corrected by a practical acquaintance with the affairs of the world. This is beyond the reach of the multitude, and even to those within whose power it lies, it is not altogether palateable, and they accordingly take an easier road to fame. To write with all the vehemence of a partizan on one side of a question, is far easier than to weigh the whole matter, and to an immense majority of minds, it is far more agreeable, because it places them in a more imposing attitude. The language of strong invective, the tone of high indignation against the smallest defect, bespeak in the judgment of the multitude higher powers of mind, and a higher moral character, than the tone of calm investigation, which they cannot appreciate, and of profound thought, whose depth they cannot fathom. By the one, men's passions are aroused and enlisted in the cause which the writer espouses; while by the other, with common-place minds, who have no appetite for severe thought, the intellect is wearied, not by the fault of the writer, but by the necessity of the case.—*British Critic.*

THE SPIRIT OF DISSENT.

IF Christianity be thought of in its abstract excellence,—or if the most explicit of its injunctions be called to mind,—or if our own country and age be compared with other ages and countries,—the most striking and prominent of all the contrarieties that meet the eye—the most remarkable and flagrant circumstance that fixes the attention of the Christian philosopher, is, the inveterate and incurable sectarism that distinguishes our British Christianity. No people of any age or climate, have carried the spirit of religious faction and endless division to a more extraordinary height. No religious evil (in the present day) more resolutely defies correction, than the evil of schism. To the *unavoidable* evil of separation from a Church which seems to have wished to provoke separation, we add the incalculable mischiefs of endless comminution. The fact is not, in Britain, as if there were an establishment on the one side, and an harmonious dissent on the other, peaceably parted by some specific disagreement, the existence of which all joined to lament; but our *dissent* is itself fraught with *dissent*, and breaks, and breaks again, into distinct masses, as often as any new excitement, local or general, puts the body in movement.

If there are dissenters who say,—'We regard the schisms that divide us to be no evils, or evils inconsiderable and *accidental*,' (a favorite word) they stand convicted, in the view of all independent and intelligent men, of an infatuation as egregious as any that has ever prevailed in the Church; and we boldly say, that the holders of such a doctrine have much to learn, before they should assume the office of instructing the nation in the principles of ecclesiastical knowledge. But, if they rather confess the magnitude of the evil, yet aver that it is quite beyond their power to remedy, they lay themselves open to the obvious retort, that those whose own home is infested with so fatal a mischief, as a dominant and contumacious spirit of discord, should first employ all their diligence in attempting its removal, before they look over their fences to mark the errors of their neighbors.—*Eclectic Review.*

MISCELLANY.

From the Episcopal Watchman.

ON THE EXPEDIENCY OF PROCURING CLERGYMEN FROM ENGLAND.

SHOULD no other good result from the discussion of the Rev. Mr. Richmond's suggestion, that a number of clergymen in England are willing to be employed in this country, than that of turning the thoughts of our own pious youth to the work of the ministry, the publication of the correspondence will have answered a valuable purpose. That it will lead to any further result, I am by no means sanguine. It appears from the published letters, that most of the young men who are desirous of engaging in the ministry here, are in indigent circumstances, and naturally require assurances of employment and maintenance, before leaving their own country. For various reasons, I am persuaded that such assurances will not be given, either by individuals, or by any of our Missionary Societies, except of a very general nature. It cannot be expected that candidates or clergymen from abroad will have an indulgence granted them, which is denied to those born and educated among ourselves: they must make their own way into the Church, in conformity to existing regulations, and depend on their own zeal and ability for obtaining a support.

Still, I cannot participate in the alarm, nor assent to the justice of all the remarks of the Editors of the "Banner of the Church," in reference to the idea suggested in the "Churchman," against a plan for supplying the waste places of our country with good and faithful ministers, from England or elsewhere, I see no reasons urged in the Banner, of sufficient weight to induce me to join in its earnest protest, or to sympathize in its deep lamentations, that the proposition should have been made. Two or three of these reasons appear, however, to demand some notice, as they are calculated to produce an effect on the mind of the reader, which I am sure the editors of that paper would regret.

Alluding to the standard of clerical study and character in the Church in this country, he observes—"The Episcopal Church is now far enough in arrear of other Christian denominations in this respect. Let us not widen the interval." Would he have ventured this remark, had he not felt it incumbent on him to make out *a strong case?* Is it *true*, that the Episcopal clergy are so much beneath the clergy of other denominations in clerical study and attainments, and consequently, in ministerial usefulness? So public and unequivocal an avowal of inferiority, I should hardly have expected from such a quarter; and cannot but apprehend that the author of it will, on reflection, have too lively a perception of the difficulty and delicacy of the task of maintaining it, to make the attempt.

To the usefulness of English clergymen among us, he discovers great obstacles, in "the difference of sentiments, of manners, of feelings, by which the two countries are respectively characterized." Have the multitudes of foreigners, who have risen to eminence among us in the other learned professions, experienced any insurmountable obstacles from this source? The fact is, these discrepancies are much less than is often supposed; and it is notorious that foreigners, particularly those who speak our language, readily become *naturalized* in every sense of the word, and fall into our usages, and feelings, and modes of thinking, after a very short residence here.

But, "new prejudices would be added to the load, by which the Episcopal Church is now encumbered." I am yet to learn that any particular odium is attached to the Presbyterians in the middle and southern states, from the numerous foreigners, particularly Scotchmen, who are found among their clergy; nor am I aware that any serious political or national prejudice was excited, when a foreigner was even raised to a seat on the Episcopal bench, in the Diocese of Maryland. Indeed, the objection is so wholly imaginary, that the writer himself seems disposed to leave it out of the question.

A more serious one, in his view, is, that the introduction of clergymen or candidates from abroad, will repress the energies just awakening in the Church "to provide from among our own brethren and our own children all that our necessities require." This, I fear, will not soon be done, with all the exertion we can use. Were the supposed consequence to follow, I agree that the measure would be objectionable; but so far from its operating in this way, I should anticipate a quite different result. What would be more likely to inspire our own youth with zeal to devote themselves to the sacred cause, than to learn, that so pressing is the call for religious ministrations, that it is deemed expedient to invite other laborers into the field? What method so effectual to convince them that the wants of the Church are great, real, and urgent? When it is known that hundreds of laborers are required, will it damp the ardor of any Theological Institution or Education Society, to divert to other pursuits the mind of any one candidate, to learn that an additional source of supply had been opened? Have the patrons of the Divinity School, lately established at Cambridge, relaxed their exertions, now that the General Theological Seminary has increased its numbers to between 40 and 50, and the Seminary at Alexandria is in a more flourishing state than ever? Is it not the effect of opening new resources, to produce mental [? mutual] encouragement, rather than to repress activity?

The following remark I am sure would have been spared, had the writer reflected on its tendency. Were clergymen to come out from England for employment, he asks,—"Is it certain that they would find it? Is it not certain that most of them would be disappointed? Great and urgent as the want of clergymen is, the want of provision for clergymen is great and urgent also." Did it not occur to him, that this reasoning applies with just as much force against the efforts we are now making to draw native talent and piety into the service of the Church, as against the admission of clergymen from abroad? Is it a very obvious method to encourage our youth to enter the ministry, to tell them that, though they will find labors enough, they will meet with no support—that "great and urgent as the want of clergymen is, the want of provision for clergymen is also great and urgent?" Why are we forming Education Societies, and multiplying Theological Institutions, and using all the means in our power to augment our clergy, if their maintenance is to be so hopeless a case? Is it wise or prudent to throw out remarks at random, calculated to paralyze the zeal which is now so happily awakening? The fact is, provisions for support are made just as fast as faithful ministers are found, and no faster. The country presents an immense field of labor; there are hundreds of stations unoccupied, where devoted men would soon gather around them congregations, both able and willing to support them comfortably; and so long as this is the case—and it will not soon be otherwise—I should regret to use any language capable of being construed into discouragement.

Reverting to the general merits of the proposal contained in the Churchman—it appears that there are a number of young men in the West of England desirous of entering the field of ministerial labor in this country, if suitable encouragement is held out. The question is, What kind of encouragement shall be given, and by whom shall it be offered? There is no reason to apprehend that our ecclesiastical authorities will interfere in the case; nor can they do so, in my view, with propriety. Whatever is done must be done on individual responsibility. The necessities of the Church are not secret; and I see nothing amiss in their being made known to the youth in England, intending to become preachers of the Gospel. If devoted young men there are desirous, on being made acquainted with the dearth of laborers, of going into our western wilderness; let them be told that the way is open, but that no peculiar privileges can be granted them. Let them be placed on the same footing as our own candidates, and subjected to the same rules of the Church. If ten or twenty clergymen, ordained by foreign bishops, wish to be employed in our waste places, and exhibit satisfactory evidence of worthiness in all respects, we should be far more fastidious than our neighbors, did we refuse their services. Certainly, I would offer no bounty to bring them among us; but would, at the same time, present no obstacles in their way. It is not a matter on which the Church will probably be called to legislate, or to express any opinion officially; but I see no objection to its being made the subject of private correspondence and arrangement between individuals in this country and in England; and while it is left on this footing, it cannot, in my apprehension, become a reasonable cause for anxiety or alarm.

PRO AND CON.

ACADEMY AT ATHENS.

THE following circular was unavoidably excluded from our last number:—

FELLOW CITIZENS,—At a meeting of the friends of Education in Greece, we were appointed a Committee to promote that important cause—as such we address you. Our reasons are the following:—

As Greece is destitute of such an institution as may afford her youth opportunities of a good education, many resort annually to foreign universities, and too often return unbelievers and libertines. The effect of their example and opinions on their countrymen is pernicious.

Others remain at home in idleness, which brings its attendant vices. They are too poor to seek the school—the school must seek them. At least twenty-five hundred young Greeks, who would gladly avail themselves of the advantages of such an institution, are losing the best years of life, sorrowing for want of instruction.

Greece is destitute of common schools, because destitute of teachers. Not one in ten can read and write. Give them a college, and you give them instructers.

The Greeks ardently desire improvement;—your generosity will be exercised on worthy objects—an acute, intelligent, a peculiarly improvable, and a grateful people.

While they were slaves, we did much to feed and clothe the body; now they are becoming freemen, shall we do nothing for the immortal mind?

Now is the time: they are leaving the manners of the east, and adopting those of Europe, with accompanying vices. If America does nothing now to form the character of this interesting people, the time for exertion will soon be past—what is now vacillating will have become fixed.

In short, trustworthy Americans are now in Athens, who have engaged to aid in perfecting the object already half accomplished—as the land has been given—1500 well selected volumes have been generously appropriated to the use of the institution by Benthylos, one of the most accomplished scholars in the country, who has also consented to fill the chair of Greek literature—Messrs. Robertson and Hill, American missionaries, have gratuitously offered their services—three native gentlemen, in every respect amply qualified, will, it is confidently believed, take charge of other departments—the climate, situation, and growing importance of Athens, are great advantages; young Americans and Europeans will have it in their power to study the most noble of languages on the very spot where it rose to perfection, and, in a great measure, still exists—to make researches which will illustrate not only the classic writers of Greece, but the divine precepts of the Gospel. The sum required is comparatively small, and the English and others in the Levant have contributed and will still further contribute to its support. It only remains for Americans to use the means now in their power—the love and gratitude of the Greeks.

These, and many other interesting facts, are derived from our countryman, J. C. Richmond, who having recently passed several months in Greece, has exerted himself since his return in diffusing information for the promotion of this desirable object. We have requested him to visit other cities of the United States, to make known the measures which have been adopted here, and to solicit the co-operation of benevolent minds elsewhere in the accomplishment of the following plan.

It is proposed to collect $2500 toward the erection of a building in Athens, for the accommodation of instructers and pupils in a collegiate course of education, uniting the advantages of lecture and recitation—of the German and American universities.

The land is promised by Mr. Finlay, an English gentleman, who will probably reside at Athens.

In addition to the sum above stated, it will be necessary to provide a salary of $400 for one professor, for two or three years; after which there is every reason to suppose that the expense of instruction will be defrayed by the pupils.

Contributions will be received for the building and for the professorship distinctly—for the last object, annual subscriptions of one dollar and upward—for the first, at the pleasure of the donor.

As soon as a sufficient number of persons become members of the association, by complying with either of the above stated propositions, they will meet and elect fifteen of their number a Board of Management, to whom shall be intrusted the duties of carrying into effect the contemplated institution, by constituting John J. Robertson, and John H. Hill, now in Athens, agents of the contributionship here, with full powers to superintend the erection of the building, to supply the teachers, and to govern all the details of the academy.

Fellow Citizens,—inhabitants of a land pre-eminently blessed with the light of knowledge—members of a community, to the poorest of whose children is afforded an opportunity of acquiring the treasures of wisdom—daily experiencing in your own persons the inappreciable advantages of a liberal education: We ask you, while with grateful hearts you survey these blessings, to turn your eye for a moment to Greece—to Greece, not now, as once, the source whence philosophy, science, and the arts, issuing in rays of unrivalled brightness, have dispensed their kindly influence even to us—but to Greece, just risen from Turkish thraldom. Are you parents? When you behold with delight the progressive improvement of your children, think with what sorrow you would look upon them, if condemned for life to the bondage of ignorance. As patriots, think of the dreadful result, had the destines of our beloved country, when just rising into being, been entirely confined to unlettered men. To America, Greece now looks for a gift nobler by far than any she has yet received at our hands—the gift of true instruction.

Young Men,—It is to you, as well as to others, that the youth of Greece look for assistance—with peculiar propriety, they address our Universities, Colleges, and Schools. They appeal to you while you are enjoying the advantages of a liberal education, to *remember the debt you owe to Greece.*

At a respectable meeting of the ladies and gentlemen of Philadelphia, on the afternoon of December 1st, the Right Rev. Bishop White was called to the Chair. Dr. Caspar Morris was appointed Secretary.

"4th Resolution.—*Resolved,* That it be earnestly recommended to the inhabitants of other cities of the United States, to promote the advancement of this important object.

"Wm. White, *President.*

"Caspar Morris, *Secretary.*"

Roberts Vaux,
Rev. G. T. Bedell, D.D.
Rev. George Boyd,
Charles N. Bancker,
William Rawle,
John C. Pechin,
Rev. Cyrus H. Jacobs,
J. Marshall Paul, M.D.,
Lewis R. Ashhurst,
Rev. J. Montgomery, D.D.,
Rev. S. H. Tyng,
Jacob Lex,
John Read,
John Farr,
Rev. Henry J. Morton,
Robert B. Aertsen,
William H. Newbold,
S. Littell, M. D.

Philadelphia, Dec. 6th, 1831.

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MINISTERIAL RESPONSIBILITY.

Conclusion of an Address before the Pastoral Association of Massachusetts.

Our office is no ordinary one. We are ambassadors from the King of kings and Lord of lords to a revolted world. Never had men committed to them an embassy of such deep and everlasting moment. No work ever undertaken by mortals was so important, so solemn, or connected with such amazing consequences. Among all the thousands to whom we preach, not one but will take an impression from us that will never wear out. The fate of millions, through succeeding generations, depends on our faithfulness. Heaven and hell will for ever ring with recited memorials of our ministry. And oh! our own responsibility! There is for us no middle destiny. Our stake is for a higher throne of glory, or for a deeper hell. For, to say nothing of the souls committed to our care, our work leads to the altar. Our home is by the side of the shekinah. We have daily to go where Nadab and Abihu went, and to transact with Him who darted his lightning upon them. It is a solemn thing to stand so near that holy Lord God. Let us beware how, by unhallowed fervors, we bring false fire before the Lord. Let us not fail to devote to our work our best powers and unceasing application, consecrated by unremitting prayer. Any thing rather than careless preparations for the pulpit, and a sleepy performance in it. Forget your father, forget your mother, but forget not this infinite work of God.

Soon we shall appear, with our respective charges, before the judgment-seat of Christ. What a scene will then open between a pastor and his flock, when all his official conduct toward them shall be scrutinized, and all their treatment of him and his Gospel, shall be laid open; when it shall appear that an omniscient eye followed him into his study every time he sat down to write a sermon, and traced every line upon his paper, and every motion of his heart—and followed him into the pulpit, and watched every kindling desire, every drowsy feeling, every wandering thought, every reach after fame! Ah, my dear brethren, when you hear on the right hand the songs of bursting praise that you ever had existence, and on the left behold a company of wretched spirits, sending forth their lament that you had not warned them with a stronger voice, will you not regret that all your sermons were not more impassioned, and all your prayers were agonizing? *Give me poverty, give me the curses of a wicked world, give me the martyr's stake; but O, my* God, *save me from unfaithfulness to Thee and the souls of men!—Christian Advocate.*

BISHOP ONDERDONK'S MATRICULATION SERMON.

"The unspeakably superior importance," the Bishop remarks, "of the point which has now been noticed, [personal piety in candidates for holy orders,] has led to the devotion to it of a portion of the discourse, leaving room for but brief notices of some other points connected with the full proof" to be given "of meetness for the holy ministry." We rejoice that the Bishop has given to this subject such distinguished prominence. In addition to its "unspeakably superior importance" to all others, and to the necessity of instant urgency in bringing its importance home to the hearts of young men who aspire to lay their hands upon "the ark of God's magnificent and awful cause," there is a current disposition to disparage the Episcopal Church, as not encouraging and promoting personal piety, which could not be more fully met. When our right reverend Bishops give to sentiments like these the power of their minds, the influence of their office, and the devotion of their lives, the Church will win its way despite of opposition and misrepresentation, and their example followed by the Clergy, and operating, with divine grace, among the people, will bring down the dew of God's continual blessing.—*Banner of the Church.*

BENEVOLENT USE OF PROPERTY.

Alas! it is evident that ministers and Christians generally need stronger faith, more deadness to the world, and a clearer view of eternal things. They are not so spiritually minded as they ought to be. They have not fully emerged from the darkness of a worldly life. In this state do they not look at their property chiefly as the means of pleasing themselves, and promoting worldly objects? And if they use it in some measure for the interest of Christ's kingdom, is it not still manifest that they make that no more than a secondary object? Now whether we have more or less of worldly substance, if we entertain mistaken or inadequate views of our duty respecting the use of it, and fall short of the high standard of self-denial and benevolent action set before us in the word of God; if we give one dollar when we should give ten, or ten when we should give a hundred, a thousand, or ten thousand; this deficiency will be sinful in the sight of God, and will directly hinder the success of the missionary cause. This is one of the great hindrances which now stand in the way of the propagation of Christianity. Ah! brethren, there are better times approaching. Generations of Christians will ere long rise up in different walks of life, who will remember that the earth is the Lord's, and the fulness thereof, and that the silver and the gold are to be devoted to his service. The time, we trust, is not far distant, when the Church and its ministers will have higher views of duty, more self-denial, more simplicity in their modes of living, more devotion to that blessed cause for which the Son of God became poor. And those better ministers and Churches will look back upon us in this, our season of twilight and heaviness, and will wonder that we did so little for so great an object, and that the work of evangelizing the world was carried forward so slowly in our day. Through the mercy of God, there is to be a visible growth of Christian character. Our children and children's children will, we doubt not, rise far above the highest zeal and devotion of the present time; will be heartily grieved at the remembrance of our deficiencies, and will say among themselves:—*We honor the memory of our fathers, who lived in the former part of the nineteenth century. We bless* God *that they had such a measure of zeal for the spread of the Gospel, and began to labor and pray in earnest for the salvation of the Heathen. But it is truly a matter of regret, that they had so imperfect a view of their obligations in regard to the use of their property, and that they contributed so little to the march of Christianity through the world.*—Dr. Woods.

SPREAD OF THE GOSPEL.

Shall the lust of the flesh among them who know not God, bid this man go, and he goeth?—Shall the lust of the eye bid that man come, and he cometh? Shall the pride of life bid another do this, and he doeth it? And shall the command of our Father in heaven make no impression on the hearts of his children?—Shall the example of the Redeemer not influence the redeemed?—Did the Son of God descend from that throne in the heavens, to which the highest angel in vain raises his eye? Did he descend to purchase with his blood the benefits of the Gospel?—And, can there be found a man so dead to every good principle, as to withhold his aid in spreading abroad the knowledge of these benefits?—*Dr. Waugh.*

MISSIONS.

DUTY OF THE CLERGY WITH REGARD TO MISSIONS.

Is there not something in the character of the present times, my brethren of the clergy, which loudly calls for such an undertaking at our hands? On all sides, lectureships are established, upon every branch of human knowledge. Philosophy seems resolved to go hand in hand with philanthropy in the extension of universal education. There is, I believe, no single night in all the week, in which the thirst for secular science may not be gratified. And it is all well. Nay, it is a generous, a noble, a most spirit-stirring spectacle. It is the assertion of the proper dignity of the nobler, the immortal part of man. It is the triumph of the intellectual and refined over the material, the animal, the grosser elements of human nature. It is the true and proper preparation of the mind for that cultivation of its celestial tendencies, that development of its eternal capabilities, which shall best fit it for the contemplation of its Maker here, and His enjoyment hereafter. There is, I know, nothing in physical or in moral, or in intellectual science, that can save the soul. The voice of history bears testimony that a nation may "seek after wisdom," and yet reject the cross of Christ as "foolishness." We know that men may be wise in this world, and yet not wise unto salvation. There is much more than speculation for the conjecture, that not even the temporal freedom, greatness, or prosperity of a nation can long be preserved without the sanctifying and protecting influence of religion. What is the inference then? That we should check the advance of useful knowledge? That we should shut up and seal the fountains of science from the people's use? That we should put out the light of common, nay, of universal education? As well might we attempt to roll the ocean-tide back, ere it reaches its appointed bound. As much ought we to wish to quench the glories of the orb of day. No. Let the one roll on, the other still shine out, and spread, and blaze, from the one end of the whole heaven to the other! But let us, to whom the Lord has given in charge the souls of those who hear us, see that our post is taken at the fountain head of knowledge, to cleanse its streams, even as the waters were made sweet at Marah, with the pure word of God. Let us, the clergy, the servants of the Lord, the ministers and stewards of the Gospel of reconciliation, see to it, that on all who fall within our influence, there rise, even on the noon of science, the brighter, more enduring splendors of the Sun of Righteousness. Let us not be behindhand in the race of improvement. Let us, who are of the day, be of the day; be vigilant, be faithful, be untiring. The Gospel of our risen Saviour is the perfect wisdom of an all-wise God. Let us not keep back its beauty, nor repress its splendor. Let us bring them out to the intelligence, the admiration, the acceptance of the world. God's word, if it have free course, will be glorified. The truth of God is great; and, if we are not unfaithful, will prevail. Even if we are, it will. It will prevail in other hands. A kingdom will be given to it, and power; and we—let us regard in time the dread alternative—we must either be of those who reign with him in glory, or of those who are destroyed before the brightness of his coming.—Doane *on the Missionary Spirit.*

THE MISSIONARY SPIRIT.

Is it now asked, *why should such a spirit be cultivated and cherished,* the answer prompts itself; that we may save through Christ, our own immortal souls. That we may save them, not by caring for them only—that can never be!—but by doing to the utmost, even as God's all-seeing eye shall judge, what in us lies, to save the souls of others. In a word, by kindling all hearts with that pure flame of love, which shall refine and turn them all to God;—win from the rich man the free offering of his gold and silver, to be the ransom of imprisoned Heathen, or the light of ignorant and erring Christians, or the life of dying sinners,—constrain the poor and desolate widow, that has nothing else to give, to give her mite, and add, what God esteems above the jewels of imperial crowns, her pious prayers—inflame the young man to devote himself, a living sacrifice, upon the altar of his God, to preach, if he be found worthy, the Gospel of salvation, and if not, to labor in his sphere, and aid with both hands, and with his whole heart, in rolling onward, through the darkling, dying world, the tide of light and life,

> "Till, like a sea of glory,
> It spreads from pole to pole."

In vain, without this spirit in our hearts, and in the hearts of those who hear us, shall we call for missionary funds, or, what is far more needed, missionary men. In vain, while men know not their duty in the case, appeal to them for its discharge. In vain, while men feel not in their own souls the value of the salvation which we preach, expect them to give what they do value for its promotion in others. In vain, expect that the sacrifices of a missionary will be made, his labors undertaken, or his privations borne, by him who does not know, that, at the last day, the soul of every man will be held answerable for the soul of every brother, for whose instruction in the truth, whose redemption from sin, whose eternal salvation, he has not done whatever in him lay. In a word, to imbue men thoroughly with the missionary spirit, we must acquaint them intimately with the missionary enterprise. We must fill their hearts with the conviction of its immense importance, and its undeniable obligation. We must trace it back before them to the divine and blessed mission of the Son of God. We must follow it down the pathway, stained with blood and tears, of the noble, self-devoted apostolic band. We must go, with the Vaudois, to their mountain fastnesses, and hear the cliffs and caverns of their rugged sanctuary resound the praises of the Lamb. We must, with the simple brethren of the Moravian Church, forget, with hearts inflamed with love, the rigors of a polar winter, and see the gloomy Greenland snow-cave lighted with the lamp of life. We must encounter, with Ziegenbalg and Grundlerus and Schwartz, the pestilential atmosphere and burning sky of Hindostan; or, in our own day, go with Martyn, Middleton, and Heber, of our sister Church,—nay, with Robertson, and Hill, and Cadle, of our own, forsaking country, home, and friends, to bear the pure and peaceful Gospel, and the one holy, apostolic Church, to sluggish, bigoted Indians, or to degraded, and yet proud and captious Greeks, or to the miserable remnant of our wasting native tribes;—and, turning to the Gospel, turning to our own still and secret hearts, fathom and scan the depth and "height of that great argument," from which those faithful, fearless men, rose up, and went, convinced, resolved, devoted, bound in spirit, to perform their Master's work. To act at all, our nature must be moved. To act strongly, we must move it strongly. There is no enterprise of secular interest given up for want of means or want of men. No military plan so desperate that strong hearts do not dare, and strong hands do it. No sickly spot between the tropics that commerce does not visit. No wall of thick-ribbed ice about the pole that can abate the ardent spirit of discovery. And is there nothing that can compete with these strong motives in the love of souls, the call of God, the rewards of heaven? and if there is, why is its force not felt, why is its influence not shown? Only because the one is like ourselves, of the earth, earthly; the other like what we ought to be, spiritual, intent on heavenly things. Only because the one is before us, and about us, and within us, while we repel the other and estrange our spirits from it. Only because the one is present, pressing, must be attended to at once, while the other we regard as future, distant, to be attended to at any other time. Do you ask the remedy? Bring both alike home to the eyes and ears of men. Make the concerns of both present, immediate, urgent. Induce Christian men to attend, and to investigate. Present the subject to them often, and in interesting lights. Let them have "line upon line, and precept upon precept, here a little, and there a little." Win them to examination and to inquiry, as though it were, what indeed it is, a matter of momentous history, or of curious and pregnant philosophy. They have minds, and they will think. They have hearts, and they will feel. There is no subject that presents to the human mind such rich materials for thought, and study, and reflection. Once engaged, they will pursue it. There is no subject that so commends itself to the feelings, and wins its way into the heart, and entwines itself with all the gentle, generous, and elevated affections. Interested in it, they will love it. It needs, I believe, with God's blessing, nothing but investigation. They who best know its nature, will best feel its sacred obligation. By none who feel that obligation, will its duties be neglected.—*Ib.*

COMMUNICATIONS.

For the Churchman.

Messrs. Editors:—I am unwilling that the communication contained in the 'Churchman' of the 19th ult., on the subject of the Greek Mission, should pass without some observations upon the course of argument which the writer has chosen to employ. It is not upon the merits of the project itself, that I purpose to speak, but upon the *character of the defence* which is contained in that article. I have not given to the subject of the mission that thorough investigation which alone would warrant me in expressing an opinion as to its expediency—but thus much I feel myself justified in saying, that if it cannot be supported by stronger reasons that those which are urged in its favor by your Philadelphia "Subscriber," it deserves the condemnation of every sober man. His principal position is, that this mission is "a work of God," and therefore should not be interrupted or retarded in its progress. In order to arrive at this conclusion, which if just it must be acknowledged on all hands is decisive, he assumes that the undertaking was brought about by an uncontrollable "order of events," which he considers as "the leadings of an over-ruling Providence." The first and most prominent of these events is, that "it was put into the heart of the Reverend brother, who is at the head of the mission, years before the Domestic and Foreign Missionary Society was organized, to count himself a "debtor to the Greeks." In other words, (for what he says amounts to this,) the Reverend brother, to whom he alludes, was directed to this object by divine inspiration! Now this assertion in my opinion, savors strongly of fanaticism. How does he know that this particular spot was pointed out to Mr. Robertson as the field of his future labors by a divine communication, and that the determination to go there was not the result of Mr. Robertson's own fallible judgment, or that he was not guided in the matter by his peculiar taste, or even by caprice. A man may easily fancy himself in a moment of enthusiasm, to be the favored subject of divine inspiration, but it is not so easy in this age, to make others believe that he is so. *Miracles* were required as the proofs of inspiration in the apostles' times, but the credulity of "A Subscriber" seems to be satisfied in these latter days, with much slighter evidence than was then vouchsafed. Suppose I should conceive the notion to-morrow, that my duty called me to Rome, to make proselytes to the Protestant Episcopal Church of the United States, under the very eye of the Pope, would "A Subscriber" be willing to believe me inspired, and to call upon his fellow Churchmen to follow in my train, or to apply their means to the support of my crazy project, as one which was "evidently marked out as an object of divine approbation?" And why have not I as good a right to claim the guidance of preternatural inspiration as Mr. Robertson; and why might I not as well be led to the conversion of the Roman Church to Protestantism, as he to proselyte the Greek? The truth is, that the sort of reasoning to which your correspondent has seen fit, very imprudently, to resort, is a little beyond the extravagance, even of the present day; and I exceedingly regret that it has proceeded from a member of our venerated Church, whose praise it is to be characterized by a sobriety beyond that of most of her cotemporaries.

Having thus concluded the observations which I designed to make, upon what I consider reprehensible in the communication of "A Subscriber," I beg leave to add a few inquiries, the answers to which would be of material assistance in forming an opinion in regard to the merits of the mission in question. Does the author of that communication suppose that it was originally contemplated as one of the objects for which the Domestic and Foreign Missionary Society was instituted, to make converts to the Protestant Episcopal Church, from other denominations of Christians? Does he suppose that the Greek Church is more "Heathen in fact, in spirit," and "in substance," than the Roman Catholic? Does he consider that Church, with its regular line of bishops, and its belief in the great doctrine of the Trinity, as more heretical than the society of Unitarians? And if not, then, is it not the duty of the Society to send missionaries among the Congregationalists of New-England? Where is the proof that the "Bishops, Presbyters, and Deacons of the Greek Church" have "invited" the Society to send missionaries to preach among them? How many of the "ten thousand children," which that Church proposed to place under the instruction of the Protestant Episcopal Church of this country, are now actually receiving instruction from our missionaries, and from what cause is the remainder withheld? Does "A Subscriber" suppose that the fountains from whence the Greek Mission is supplied, are like the widow's cruse of oil, and that after thousands have been drawn from them, to be lavished upon that project, an equally abundant supply will be contributed from the same source, for objects of a similar character, as would have been furnished if the Greek Mission had never been established? Finally, is there any thing in the call of the Domestic and Foreign Missionary Society, to proselyte their fellow Christians in Greece, analogous to the miraculous vision, by which the great apostle of the Gentiles was called to preach the Gospel to the Heathens of Macedonia, to which your correspondent refers as a precedent?

When these questions are answered by "A Subscriber," I shall feel myself better qualified than I now am, to determine as to the expediency of this mission. In the mean time, I ask leave to hold my judgment in suspense.

Hæsitator.

For the Churchman.

THE PREACHING OF THE CROSS.

Messrs. Editors,—The interesting communication of M., in a late number of your paper, respecting the simple preaching of "Christ crucified," has, I doubt not, been read attentively by all. The story of the poor Indian, relating the manner of his conversion, showing the impossibility of mere moral preaching ever affecting the heart, and by his own history, illustrating the power of that preaching which tells first of "Christ, and him crucified for our sins," is but another version of the experience of every true believer. And when your correspondent, giving the Indian's account of his conversion, showed the absolute necessity of the *missionary* preaching nothing but the simple doctrines of the cross to the *Heathen,* he did not, I am sure, think the course he recommended to the missionary, the less worthy to be pursued by the *parish priest.*

It is useless, and worse than useless, for an ambassador of the Lord Jesus, then deputed as he is by the Master he has solemnly sworn to serve—to deliver the infinitely important message of eternity, with which he stands charged,—a message fraught with truths the most solemn, fearful, and impressive;—it is worse than useless—nay, it is treachery to his Master, and gross faithlessness to the people to whom he is sent, for him to withhold these truths, and in place of them to substitute visions of fancy, fine-wrought descriptions and flights of imagination, intended merely to display the person and talents of the speaker, or if perchance intended for the good of his hearers, utterly incapable, from their nature, of ever answering the design. There are various degrees of preaching, denominated "moral preaching." There are those, doubtless, among us, or among the missionaries to Greenland, who mean to do their duty, but who, ignorant of the true course to be pursued, labor and toil for years and years, seeing no fruit of their labors, and utterly unconscious of the difficulties that lie in the way. Seldom, however, does it fail, that those who are determined to know nothing among their people, save Christ, and him crucified, are blessed in their labors, and often have cause to rejoice, and do rejoice, that by the foolishness of their preaching, many are made righteous. They can never rest satisfied without continued evidence of success in their ministry; and when they fail to receive it, they are but the more excited to labor, prayer, and renewed exertion, in order that their efforts in the great work of winning souls, may be finally crowned with the rich and fruitful blessing of their Master.

Yours, C. M. A.

For the Churchman.

Messrs. Editors,—By giving the subjoined statements a place in your columns, you will confer an obligation on a friend of the interesting institution to which they relate, and

A Subscriber.

THE NEW-YORK PROTESTANT EPISCOPAL PUBLIC SCHOOL.

This Institution may be regarded as among the most interesting and important charitable foundations of our city; yet it is believed that an almost entire ignorance of its character and importance exists among Episcopalians. It is the design of the present communication to excite in its behalf public attention and interest.

The Public School was originally endowed by "the Rector and inhabitants of the city of New-York, in communion with the Protestant Episcopal Church," previously to the year 1800. It was then denominated 'the Episcopal Charity School.' Indigent children were, under the first organization of the school, fed, clothed, and educated within its walls; the expressed design of the endowment being "the education of poor children of both sexes, in piety and good and wholesome learning." Successive changes in its act of incorporation, and in the arrangements of its Board of Trustees, exhibit the condition of the institution as given below

A prominent characteristic of the Public School, is the important place given in its system to religious instruction. One of the officers for whom its constitution provides, is a Chaplain, to whom, under the supervision of the President of the Board of Trustees, this instruction is committed; and who conducts the religious services of the Chapel on Sundays and the principal holy days of the Church.

Another feature which must commend it to the approbation and attention of all, is the opportunity which it offers, to the humblest, for obtaining a competent education. Taking up the infant at his first lisping, it conducts him, if he be found of capacity and merit, to a fitness for entering upon collegiate studies.

The departments of the School are as follows:—

1. A *Collegiate School*—under the charge of a clergyman of our Church; affording instruction, to pay scholars, and to a fixed number of gratuitous pupils, in the higher branches of English Education, and in the Classics.

2. A *Male Elementary School,* to which all are admitted whose parents or guardians will stipulate a compliance with its rules; a tuition fee of one dollar per quarter is asked in this department, remissible, in all cases, at the discretion of the Superintendent. The usual branches of an ordinary English education are taught in the Male Elementary School.

3. *A Female Elementary School,* corresponding in all respects with the last named department, with the addition, however, of instruction in sewing.

4. *A Primary or Infant School,* opened during the past year, and affording instruction to about 100 children, between the ages of *two* and *seven* years. A trifling charge is made for tuition in this school, but it is believed to have been hitherto, in almost every case, remitted. This department, deemed, in the present state of education in our city, a most essential part of the institution, has, since its being opened, been sustained by the bounty of a few individuals, the funds of the corporation being inadequate to its support. Rooms, however, have been fitted up, and, in part furnished for the Primary School, in the buildings of the institution, at its expense.

A sight is seldom witnessed more interesting than that of the assembled schools on Sunday, in the chapel of the buildings, uniting, generally with some of their parents, in the prayers and praises of the Church; or listening to the instructions of their minister.

Sunday Schools, affording a most interesting field of truly missionary labor, are connected with the public school; and the writer understands that they are at present suffering for want of additional teachers. Those who are disposed to engage in this blessed work, will, they may be assured, find a welcome at the schools, and abundant opportunity of usefulness. A benevolent society, composed of the teachers in the Sunday Schools, is the instrument of much good, in supplying clothing to the destitute children of the several schools. Many have by its instrumentality, been enabled to attend, who must otherwise have been wholly deprived of the privileges of instruction, and public worship.

The present writer deems it an imperious duty to direct the attention of the members of our Communion, to this noble institution. With due supervision, and fostering attention, it may, it *must* be an instrument of incalculable good. It may be made, while it blesses thousands of the poor and ignorant, a chosen nursery, with God's blessing, of laborers in His vineyard;—at home, and, if so called, abroad;—a nursery of clergymen,—of missionaries!

There are within our Church abundant resources for supplying our own wants not only, but those of the spiritually destitute in other climes. Sensibility to the claims of the benighted in foreign lands, need not, it is generally believed that it does not, stint the contributions to domestic objects. The writer will be most happy to find a new proof of the soundness of this principle, in the extension of merited bounty to our Public School. And there need be no fear of *over-doing*; should all the wants of the departments already organized in the institution, as it now exists, be supplied, what vast room remains for branches of the same character, and with the same object, throughout our city; going hand in hand with the City-Mission enterprise;—enlisting and organizing benevolent exertion, for the intellectual and spiritual cultivation of the *children* of those to whom the City Missionary is sent.

THE CHURCHMAN.

SATURDAY, DECEMBER 24, 1831.

Two dollars and fifty cents, payable in advance, will be the price per annum of subscription to this paper, from and after the first of January, 1832. It is hoped that the assurances which led to this change in our *terms,* will be realized, in large accessions to our subscription list.

Appointments by the Bishop, for Confirmation.—January 1st, St. Mark's Church; 8th, Christ Church; 22d, Grace Church; 29th, St. George's Church; February 5th, Zion Church; 19th, St. Luke's Church; 26th, All Saints' Church; March 4th, St. Clement's Church; 11th, St. Philip's Church; 18th, Mission Church of the Holy Evangeilsts; 25th, St. Thomas' Church.

A Layman will appear in our next.

The Periodical Press.—Our readers will be profited, we trust, by the perusal of the article on this subject, extracted to-day from the Episcopal Watchman. Its sentiments harmonize entirely with those of an article lately inserted by us, under the same head. Most happy should we be, could we utterly exclude—at present it would be treason to our trust, should we do so—every thing of the cast 'Pacificus" so justly desires to see excluded.

The Season.—In the fulness of time God sent forth his Son to be the Saviour of the world!—Whatever of joy is excited by the return of Christmas, *should* have its source in the contemplation of this amazing truth, and its interesting consequences. Where this *is* so, the streams will correspond. The heart will be expanded with the most devout gratitude to God; the most unmixed and free benevolence to man. "Salvation! oh, salvation!" will be the burden of the soul's emotions as it presses to be 'strengthened and refreshed' at the table of the 'holy mysteries;' as it *gives* for the extension of the truth; or for the relief of temporal distress. How utterly inconsistent with this state of mind all that can bear the name of revelling, must be, we need not say. How untaught of the 'Spirit of Christ' the heart must be, that can so miscalculate the worth of earthly goods, as to withhold its portion from the treasury of the poor, the ignorant, the benighted, is as plain. Then, while we "eat the fat and drink the sweet," in the participation of God's blessings,—sending "portions to those for whom nothing is prepared,"—"our strength," our happiness, must be in "the *joy of the* Lord,"—joy in accepting with adoration, and imitating and obeying, with unreserved devotion, the only author of eternal salvation, Christ Jesus!

"READY TO DISTRIBUTE, WILLING TO COMMUNICATE."

1 Tim. vi. 18.

Among the many excellent practices which have from early antiquity obtained in our Church, the collections for the benefit of the poor, at certain stated periods, either from the communicants or from the whole congregation, is one which meets with a response of approbation from every benevolent heart. It is one too, which is, in its influence alike beneficial to the rich and to the poor. It is a practice, not only in accordance with the spirit of charity and good will, which bursts forth from every page of the Gospel, but it has the express command of St. Paul in his direction to the Corinthians concerning the collections for the saints: that agreeably to the orders he had given to the Churches of Galatia, every one, upon the first day of the week, should lay by him in store, as God had prospered him.

The Christmas collections in a strong degree fall in with the feelings and the association of the occasion. It is peculiarly the practice of Episcopalians, to manifest that joy and gratitude at Christmas which would well become all Christians on the annual return of the Nativity of our blessed Lord, by giving gifts, and distributing to the necessities of those who are needy.

I have never known a time when the bounty of Christians in behalf of the poor was more loudly called for than the present. Winter has set in unusually early, and with a severity still more unusual. Our market is but poorly supplied with many of the necessaries of life, and of course the difficulty of obtaining them is proportionably enhanced. On this account I was glad to hear notice given in our Church on Sunday, that there would be a collection on Christmas Eve, as well as on Christmas Day, for the benefit of the poor. I hope that those who are rich in the things of this world, will remember to go prepared to do good by distributing, remembering at the same time that by so doing they will receive to themselves the blessings of many who are ready to perish. Let us while indulging in the proper festivities of the joyful season, give to it its appropriate *religious* character, by sharing our abundance with the needy and the destitute.—*Episcopal Watchman.*

The Rev. Benjamin C. Cutler having produced the necessary testimonials from the Bishop of the Eastern Diocese, has been canonically acknowledged as a Presbyter of this diocese, and received, accordingly, as a Missionary in the employ of the New-York Protestant Episcopal City-Mission Society, and as the stated officiating Minister of the Mission-Church of the Holy Evangelists.

The Rev. Francis L. Hawks has resigned the charge of St. Stephen's Church, in this city. Having subsequently received a unanimous call from the Vestry of St. Thomas' Church, he has accepted it, and entered on his duties as Rector, on Sunday last. We take pleasure in saying, that we understand the entire concurrence and approbation of the Bishop to have sanctioned both these measures.

Results of the Press.—An active friend of the Church and her institutions, on the extreme borders of our territory, writes—"Upward of 250 Prayer Books have passed through my hands in two years here. For so liberally supplying me with the means of circulating them, I am greatly indebted to your Society. The good effected, will, I trust, live long after we have passed away."

The American Pulpit.—The first volume of this series of discourses is completed. We are glad to learn that a second is both contemplated and in progress. To such of our readers as are not acquainted with the character of the work, it is proper to state, that it consists of Miscellaneous Sermons, by living clergymen of our Church in this country,—is published in monthly numbers, each containing one or more Sermons,—and that the subscription price is *one dollar* per annum. Members of our Church will, we think, take no small pleasure in having by them and reading in their families a volume of the instructions of our own living clergy; and in securing, by the continuance of the 'Pulpit,' a monument of the evangelical—we use the word in no party sense—the truly evangelical character of their ministrations.

We give a prominent place to the subjoined Appeal. It is for funds,—for money to be applied to the purposes of the Sunday School Society of our Church, under the direction of the Executive Committee. We trust it will be effectual. The Chairman of the Committee who have subscribed the Appeal, is the Society's Treasurer, to whom all remittances are to be made at No. 12 Maiden Lane, New-York.

The capital stock of the Institution—stereotype plates, and books, at the General Depository, and in its branches—and good debts, is stated at an amount *greater* than the total of moneys received into the treasury since the 'Union' was formed. It requires no depth of shrewdness to calculate from this, the amount in which the institution stands indebted to the Press.

AN APPEAL

TO THE EPISCOPALIANS OF THE UNITED STATES.

The subscribers, composing the Committee of Publication and Sales of the General Protestant Episcopal Sunday School Union, have been directed by the Executive Committee of the Society, to address to the Episcopalians of the United States generally, a Public Circular, as an appeal in behalf of the Institution. In compliance with this direction, they have prepared, and beg your attention to the following statement and remarks.

MANAGEMENT OF THE BUSINESS

Of the Gen. Protestant Episcopal Sunday School Union.

The business of this Society has become important. The management and oversight of its affairs, sales, supplying of depositories, agents' accounts, require *much* attention—in justice, *the whole attention* of a competent individual. Hitherto, at the centre of our business operations, *no paid agent* has been employed. *All the services* rendered in the conduct of its concerns at New-York, *since its organization* in 1826, have been (with the exception of a small per centage on cash sales, amounting at the highest, to, from 1 to $200 per annum,) wholly gratuitous—given freely, from interest in *the cause*. Its books of account have, until within these few days, been kept, and its accounts made up by the bookkeeper of the Press, without charge, other than the trifling per centage just mentioned. This state of things was not expected to continue. A capital stock of more than $6,000—though far (may we not be permitted *again* to say this)—far below what *might* be most profitably invested in the Church's Juvenile Religious Publishing Establishment—requires, and even on this account the more, a vigilant, prudent, skilful husbanding. Our *depositories* cannot receive due attention—cannot be kept duly and promptly, and with a fit regard to the comparative demand on each, supplied,—our *agents' accounts* cannot receive due attention, from the necessarily interrupted and partial services of persons occupied in the daily increasing business of the Press. In the view of this condition of the Society, (pleasing, as it is an evidence of growth and extended usefulness) an important step has been taken by the Executive Committee. A *sub-agent* at the General Depository in New-York, has been employed, to take, under the immediate and constant supervision of this Committee and of the present agent, the entire conduct of the sales, &c. of the Union. The additional expense of a salary to this officer, and of *rent* for distinct apartments for a depository and ware-room in the *Press Buildings*, is necessarily involved in this arrangement.

FUNDS FOR CONTINUING AND ENLARGING THE OPERATIONS OF THE SOCIETY,

are, therefore, asked. The sources of supply to our Union, cannot be exhausted, we are assured, but its treasury *is* perfectly so. The Press are our liberal creditors,—they are willing, and have repeatedly so assured us, to extend their credit to any amount. This is well and generous on their part, but *we* must meet their offer in a corresponding spirit. How shall this be done? The collection of moneys due us will receive immediate attention. Measures are now in progress for adjusting the accounts at our branch depositories, and ascertaining precisely their condition. But in the mean time, funds are required to carry on the necessary operations of the Society, and to do this upon a *much* larger scale than that which we have heretofore been compelled to adopt. Of the works issued by the Society in the past year, and of those now in the press, several are much larger—some ten, some twenty times, than the average size of our earlier publications. More capital is thus rendered necessary at every step of our progress; and the Committee do not hesitate to ask *more*, when they recollect that, as yet, there has been contributed to our funds *in all*, only the sum of $5,017, as will appear from the following statement.

Amount of funds contributed in 1826-7, $1088 05; in 1827-8, $1169; in 1828-9, $1059 03; in 1829-30, $1558; in 1830-31, $143;—Total, $5017 08.

From the South, a perhaps fair proportion of this sum has been derived:—from Pennsylvania, chiefly contributed in the *city of Philadelphia*, a full proportion;—New-York has done her part; and from the remaining portions of the Church, little has been received. To the friends of the Church at Hartford, the Union is indebted for a generous relief, at a time when her treasury was exhausted; but they have had neither associates nor imitators.* Our Society has not, indeed, met *all the wants of all parts* of the Church, but it *has done* something; it is doing much; and by the blessing of God, it shall do more. Its wants are now urgent; its treasury exhausted—the demands upon it great—and its field of usefulness unbounded, open, and most inviting. *Shall it still need capital?* Are there none among its friends—none among the friends of the youth of our Church—of youth who, not knowing now the privileges of our Church, *may*, by the blessed influence of *this* Society, be made happy in their enjoyment.—Are there none among the friends of such, who will endow, or contribute freely their proportion to endow, the General Protestant Episcopal Sunday School Union. Similar institutions in our country have power to command, by their *capital* and their funds, the services even of some who minister at our altars. We can offer no such inducements, and arrangements have now been made, which render them needless. It remains to be determined whether, while these provisions have been made, the Executive Committee of our Union shall be embarrassed by the want of capital,—not to pay large salaries for editorial services,—or large sums for contributions to its materials for publication; but to sustain in operation its business machinery—to pay its business officers—its printers! The Society does need capital,—and those who look to it for food and nurture, must bear the consequence. It should not, it must not be so. May God so dispose the hearts of those who have the *means*, that all ground, both of complaint and solicitude, may be speedily and effectually removed.

THE STEREOTYPE FUND,

created at the meeting of the Board of Managers preceding the last, and contributions to which are devoted exclusively to the stereotyping of new publications, invites the munificence of all who value the dissemination and perpetuation of useful and saving truth,—who can feel pleasure in transmitting the best means of its diffusion to posterity. This fund is now indebted to the treasurer to the amount of $300.

The Committee of Publication and Sales leave the subject thus with their fellow-Churchmen—and humbly invoke upon this appeal, the blessing of that good Providence who has thus far succeeded and guided the institution with which they have the honor to stand connected.

By order of the Executive Committee.

Floyd Smith, *Chairman*,
Jonathan M. Wainwright,
William Creighton,
W. R. Whittingham,
John V. Van Ingen,
Charles Keeler,
Charles H. Roach,
William M. Benjamin,
William R. Wadsworth.

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* The missionary box of the Sunday Schools of Christ Church, Boston, it should be stated and remembered, has furnished several donations to our treasury.

*** The Standing Committee from which the above Circular emanated, have directed a request to be made by its Secretary for its insertion in the several periodicals connected with the Protestant Episcopal Church in this country. Chas. H. Roach,
Secretary of the Committee of Publication and Sales.
New-York, Dec. 19, 1831.

[Communicated.]

St. Clement's Church.—A Concert of Sacred Music will be given on Thursday evening, Dec. 29th, in St. Clement's Church, Amity-street; the proceeds of which will be appropriated in aid of the funds of the Church. We are happy in being able to state, that many vocal and instrumental performers, of established reputation, have generously tendered their services to assist in the performance. The tickets are put at the moderate price of 50 cents each; and it is hoped that the Church may on that evening be filled to overflowing.

LITERARY.

The Missionary Spirit: *Introductory to the course of monthly lectures established by the Bishop and the Clergy of Boston and the vicinity, to be denominated 'The Episcopal Missionary Lecture;'* Delivered in Christ Church, Boston, on the evening of Advent Sunday, Nov. 27, 1831. By George W. Doane, A. M., Rector of Trinity Church.

Under the head of Missions in our paper today, will be found two extracts from this Introductory Lecture. We have often before met its author upon Missionary ground, but never with more hearty satisfaction. The field whose length and breadth the lecturer has well explored, is one; the world! Its cultivation is the bounden duty,—let none imagine that he may with impunity neglect or decline it,—of every man. The missionary spirit;—the *proper*, true, unmixed motive which should animate the Christian Missionary, is the sincere realization of the blessings of the Gospel. To cultivate this spirit among those, whose co-operation in the work of extending the light of Christian truth, is, under God, indispensable, is the object which has led to the establishment of the Episcopal Missionary Lecture by our brethren in Boston. May their efforts be successful! May this spirit spread universally within the borders of our Zion; until there be such a heart in all her members as shall secure a liberal and full support to every judicious missionary enterprise to which there shall be found men to set themselves apart!

OBITUARY.

Died, on the 8th instant, in Ulster County, N. Y., at the residence of her son-in-law, Henry Barclay, Lady Mary, in the 84th year of her age, relict of Robert Watts, Esq., and daughter of the late Earl of Sterling; one of the oldest and most respectable members of Trinity Church, in the city of New-York,—and on Sunday, the 11th inst., her remains were interred in Trinity Church, of this place, (Ulster,) of which she was the devoted friend and liberal patroness.

Seldom have near friends and community at large been called to mourn the loss of more excellence and worth, than were combined in the character of this truly venerated woman; and never had they, under such bereavements, better reason for the full enjoyment of all the "comforts of a reasonable, religious and holy hope."

In the death of this aged and revered servant of God, we have been taught a lesson, alike profitable and consolatory. We have seen strikingly exhibited in her, the most rational evidence of a Christian faith; and in her we have witnessed its complete triumph over the king of terrors. She was indeed no ordinary character—distinguished not more by the strength and vigor of her intellect, than by the reasonableness, humility, and fervor of her piety. She was pre-eminently a good woman—combining, sustaining, and exhibiting, in their just proportions, and to the very close of a long and exemplary life,—for the infirmities of age did not seem to attach to her,—all the virtues that can adorn and dignify our nature: she, to an extent rarely equalled, commanded the respect, and secured the affection of all who knew her.

To great intellectual and spiritual attainments, she united the deepest humility. Of this virtue she was indeed a pattern; and in its exercise it was, that she endeared herself to all. It was the delightful trait of her character, that she was at once, the interesting companion of youth, and the graver dignified counsellor of age. Realizing the uncertainty of her continuance, and feeling the responsibility of her situation, her great object was to be useful; and blest with the means of indulging her benevolent disposition, she had the inclination, as she felt it to be her duty, to do good to all. The Church, however, was ever supreme in her affections—the Church she loved;—for her welfare she prayed;—and to promote her prosperity she bestowed freely her bounty. In one word—the devout servant of God, and faithful friend of man, she was a consistent Christian; and as such was her life, such also was her death.

Knowing in whom she believed, and trusting alone to the mercies of God, through the merits of his Son, she was ready. She beheld with composure the approach of the king of terrors—he was disarmed of his sting. She went calmly and peacefully to sleep—she rests with her God.—"Blessed are the dead who die in the Lord."

[*Communicated.*]

INTELLIGENCE.

DOMESTIC.

Ordination.—On the 12th inst., in St. Mark's Church, in this city, Mr. Kendrick Metcalf, A. B., was admitted, by the Bishop of this Diocese, to the holy order of Deacons.

Confirmations.—In St. Paul's Church, in this city, on the 11th inst., by the Bishop of this Diocese, 40 persons were confirmed:—in St. John's, on the 18th, 50 persons received the same holy rite.

Clerical Changes.—The Rev. Joshua M. Rogers, late Missionary at Turin, Lewis county, in this state, has removed to Medina, Orleans county.

The Rev. John Morgan, from Connecticut, has transferred his canonical residence to this Diocese; and is officiating in Saratoga county.

NOTICE.—KENYON COLLEGE.

In order to effect the payment of the debts due by Kenyon College, as speedily as possible, the Prudential Committee and the Board of Trustees, respectfully inform the public and the friends of the Institution, that the north section of the College lands, comprising about 4,000 acres of valuable land, is now being surveyed into lots of one and two hundred acres each, and will soon be offered for sale. The land is situated near the College, contains many beautiful farms of rich soil, and is in one of the most healthy situations afforded by this western country. The section is crossed by a stream of good water, on which are some valuable mill-seats, and mills in the immediate vicinity of the tract are already erected.—The state road from Mount Vernon to Coshocton passes near the centre of the section. Further particulars of the terms and mode of sale may be shortly expected. In the mean time those who wish to purchase, are referred for information to Mr. N. W. Putnam, Gambier, or in his absence to the Rev. M. T. C. Wing.

By order of the Prudential Committee,
Wm. Preston, Secretary.

☞ Editors throughout the Union who are friendly to the interests of literature, are respectfully requested to publish the above.—*Gambier Observer.*

FOREIGN.

INDIA.

Calcutta.—During Bishop Turner's long visitation through India, he has delivered *four* different charges, in which he expresses his deep and entire persuasion of the successful manner in which the mighty work of Christian civilization is going forward. On the 17th of February last, he arrived at Colombo, and discharged his duties toward the Missionaries there, in a manner which is described by one of them as "truly paternal." "On the 24th," says he, "the Confirmation of candidates, in the native languages—Portuguese, Tamul, and Cingalese—took place at St. Paul's Church. Brother Lambrick read prayers in Cingalese. This was the first time that the Cotta Translation of the Prayer Book was ever used in any Church in Colombo. Dr. Lambrick also read the Confirmation service, after the Bishop. The prayer at the laying on of hands was also read in Tamul and Portuguese. Out of 149 candidates confirmed to-day, 78 belonged to the schools connected with Cotta Station. These, with nine who were confirmed with the English candidates on Tuesday last, make up the number of those who have taken upon themselves their baptismal vows, connected with us, 87 persons. On the 4th of March, the Bishop returned to Cotta; and spent nearly the whole of the day in examining the children of the Out-schools, and the students of the Institution. He expressed himself much pleased with both, and particularly with the Institution students; to each of whom he promised to give a Bible and a Prayer Book."—*Banner of the Church.*

SUMMARY.

Fifteenth Annual Report of the (Philadelphia) Female Episcopal Benevolent Society.

The period of our anniversary having arrived, it becomes the duty of the managers to present their customary brief statements of proceedings during the year. In the humble and unobtrusive career of this institution, no occurrence of striking facts is to be expected. Our records are limited; our transactions are few;—we are simply agents for conveying to the necessitous, the aged, and the desolate, in modes best calculated to promote their comfort and relief, that aid which your beneficence enables us to offer. Instead of casting *upon them* the necessity of procuring such articles as may be needed, by supplying them with money, to be expended according to their own judgments, *the managers* obtain for their use the articles they require, and thus prevent alike the waste and the misapplication of the funds intrusted to their disposal. In this way we are your agents to carry medicines to the sick, food to the hungry, clothing to the naked, and the means of comfort and warmth to the chill and dreary abodes of poverty and suffering. During the year ending with this anniversary, about *thirty* pensioners have received stated relief in one or other of the ways specified above; besides occasional assistance to others. They have been visited, and their actual situations investigated by the managers; and in this way, security exists for the faithful, and merited, and profitable application of your bounty. Most of these victims of distress are aged persons, one of them being more than a hundred years old. Since our last report, two have been summoned to another world, under circumstances authorizing the humble hope of their final acceptance, through the prevailing merits of a Saviour, at the judgment seat of Christ.

In procuring the groceries, fire-wood, medicines, and clothing, which have been distributed, the managers have expended about one hundred and eighty-eight dollars; the receipts from donations and subscriptions, amount to about two hundred and fifteen dollars; and the present balance in the treasury is about twenty-seven dollars. For more particular details in these matters we refer to the statements of the treasurer.

Strongly convinced as we are, that this Society, although limited in means and humble in character, is yet instrumental in promoting the labor of love, which our Divine Master both exemplified and enjoined, we do not hesitate to appeal with confidence to those whom Providence has empowered to aid us, for a *continuance* and an *increase* of their liberality in its behalf; and while we point to the blessed agency of Him who went about doing good, we would also respectfully but earnestly remind you of his command—"Freely ye have received, freely give."

By order of the Managers,
J. Markoe, *Second Directress.*
F. De Lancey, *Secretary.*

LIBERIA.

The Colony at present enjoys a degree of prosperity not only unexampled, but greatly exceeding the most sanguine anticipations of its warmest friends. Internal improvements have been carried on to an extent scarcely to be credited, and places a few months since covered with a dense forest are now occupied by commodious dwellings. Our influence over the neighboring tribes is rapidly extending, and I trust we shall ere long become the efficient instruments of the rapid diffusion of civilization and Christianity, and of dispelling the moral gloom that has so long overspread this unhappy land.

To those emigrants who are in a great measure acclimated, Africa proves a more congenial clime than any part of the United States. Pulmonary affections are almost unknown. Young children, however, are subject to repeated attacks of cholera infantum.

Agriculture flourishes less than any other branch of human pursuit in the colony. The mania for trade which pervades all classes, is represented as the chief obstacle to the general cultivation of the soil. Another is the indolence and ignorance of many who are permitted to emigrate.

The commerce of the colony is very flourishing; 46 vessels, of which 21 were American, had visited the port during the year. Its exports amounted to about $69,000.

Schools have been established in the different settlements of the colony.

New purchases. The Agent has recommended the procuring of more territory and the location of additional settlements. He has informed the Board that a large tract of the very best land, of indefinite extent, in the Grand Bassa country, may be had for about $5000 in goods. The soil is fertile, and live stock, rice, palm oil, camwood, &c. in abundance. The entrance of the river has sufficient water for vessels of 60 or 70 tons, but it is not navigable for any distance, except for boats and canoes. The Board have authorized the purchase.—*Christ. Mir.*

Statistics of Slavery.—We have not seen the official returns of the census, but from an abstract in the American Almanac, it appears that there are still 37 slaves in New England, viz. 14 in Rhode Island and 23 in Connecticut. *Forty-six* slaves are put down to the state of New-York. Now we had supposed that slavery was entirely abolished in this state, from and after the 4th July, 1827. It is true the children of slaves were still to remain in the employ of their former owners to a certain age, "in the same manner as if they had been bound to service by the overseers of the poor." Those born prior to the 1st April, 1817, were to remain in this condition until the age of 28 if males, and until 25 if females. Those born after that date were to continue servants until the age of 21, and no longer. Hence it follows that there will be no "servants" in this State, arising from the former relations of master and slave, after the 31st of March, 1845. There are no *slaves* now: or if there are, we should be glad to know how the fact is explained.

But supposing, for the moment, that 46 slaves are rightly put down to the credit or discredit of New-York, then the number of slaves in New England and New-York, with a joint population of 3,868,119, is 83. Adding 2,446 for New-Jersey, 386 for Pennsylvania, 746 for Illinois, and 27 for Michigan, we have a total of 3688 slaves *only*, in the entire country North of Delaware, Maryland, and the river Ohio. The number of States embraced in this district is twelve, and one Territory. Number of inhabitants, 7,004,666; or a majority of the whole population of the United States. In 1820 the number of slaves in the same district was 19,321. Decrease in ten years, by legislation or otherwise, 15,633. The only State within its limits, where the number of slaves has increased during the same period, is Pennsylvania, which have received an accession of 175, and at present has a total of 386. Our good friends the Quakers must look to this business a little. New-Jersey has decreased from 7,557 to 2,446; New-York from 10,088 to 46, or as we say, to 0; Connecticut from 97 to 23; Rhode Island from 48 to 14; Indiana from 190 to 0; Illinois from 917 to 746. The States which are at present free from the curse of slavery are Maine, New-Hampshire, Vermont, Massachusetts, New-York, Ohio, and Indiana; two more than in 1820. It is high time that all the States we have mentioned, should follow the same example; always taking care to make compensation for individual losses.

Turn we now to the remaining portion of the United States. The present number of slaves in Delaware is 3,305; being a decrease of 1,204 since 1820. In Maryland, 102,878; being a decrease of 4,520 during the same period. In 1810 the number of slaves in Maryland was 111,502; or 8,624 more than it is at present. In the District of Columbia the number of slaves in 1820 was 6,377. Present number, 6,056. Decrease, 321. In all the other States and Territories there has been a decided increase, as will be seen by the following schedule:

No. of Slaves in	1820.	1830.	Increase.
Virginia,	425,153	469,724	44,671
North Carolina,	205,017	246,462	41,445
South Carolina,	258,475	316,365	56,890
Georgia,	149,656	217,470	67,814
Alabama,	41,879	117,284	75,415
Mississippi,	32,814	65,659	32,845
Louisiana,	69,064	109,631	40,567
Tennessee,	80,107	142,382	12,275
Kentucky,	120,732	165,350	44,618
Missouri,	10,222	24,890	14,768
Florida,	unknown	15,510	say 10,000
Arkansas,	1,617	4,578	2,961
Total	1397,316	1894,415	494,469

Hence it appears that the whole increase of slave population in the United States from 1820 to 1830, (except 175 in Pennsylvania,) has accrued in ten States and two Territories, and amounts to 494,169; being an accession of more than one-third to the original number.* If from 494,169 we deduct the decrease in other portions of the Union, amounting to 21,678, we have nett increase, throughout the United States, of 472,491. The whole number in 1820 was 1,531,346: consequently the present number is 2,003,837, out of a total of 12,256,162. The increase from 1810 to 1820 was 339,982.—*Journal of Commerce.*

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* We have not the means of knowing the ratio of increase among the white population of these States, in comparison with the slaves, but taking the whole population in the aggregate, the increase from 1820 to 1830 was as 100 to 133, while the increase of slaves was as 100 to 136 nearly. Hence it is clear that the slaves are increasing in those States in a considerably more rapid ratio than the whites.

ACKNOWLEDGMENT.

The Treasurer of the "New-York Protestant Episcopal City-Mission Society" has received, since the last acknowledgment, the following sums:—

Five annual subscriptions of two dollars each,	$10 00
Collection at Grace Church,	253 35
do. at Mission Church,	9 80
From James Boggs, Esq., to constitute himself a Life Member,	15 00
From John Delafield, Esq., to constitute himself a Life Member,	15 00
	$303 15

J. A. Perry, *Treasurer*, 33 Wall-st.
December 22, 1831.

Sunday School Teachers and others, may obtain at the Sunday School Depository, in the Press buildings, several very cheap and excellent religious juvenile books, in a variety of bindings, suitable for distribution among their classes, or young friends.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending December 22d, from the following persons, viz:—

Rev. G. Weller—Asa Curtis—H. & F. J. Huntington—Rev. G. Upfold, D. D.—Rev. G. W. Doane—P. H. Greenleaf, 2—Rev. G. A. Norton—Rev. Edward Neufville, $20—Miss E. M. Parker.

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending December 22d, to the following persons, viz:—

Asa Curtis, Stratford, one parcel, per sloop Parthenia—H. & F. J. Huntington, Hartford, Conn., one parcel, per Collins & Hannay, N. Y.

L. H. Young, one parcel, New-Haven, per packet—S. Babcock, one parcel, New-Haven, per packet—Stimpson & Clapp, Boston, per brig Trio, one parcel—Rev. A. Gibbes, Charleston, one parcel, per schooner Courier—Latimer & Co., one parcel, per Union Line—Miss E. M. Parker, one parcel, Perth Amboy, per Union Line.

COLLEGIATE SCHOOL,

No. 76 Varick-street.

Rev. JOHN W. CURTIS, A. M., *Principal.*

The following course of study, adopted in this Institution, is intended to comprise a thorough knowledge of the Latin and Greek Classics, the Mathematics, both pure and mixed, Polite Literature, and the ordinary English branches:—

Latin and Greek Classics,
Geometry and Algebra,
Trigonometry and Conic Sections,
Mensuration and Surveying,
Navigation,
Natural Philosophy, Astronomy,
Logic, Moral Philosophy,
Evidences of Christianity,
Rhetoric and Belles Lettres,
Composition and Elocution,
Geography and Chronology,
History and Mythology,
English Grammar,
Arithmetic,
Book-keeping,
Reading and Writing.

Terms.

For Classical scholars, including all the above branches, per quarter, - - - - - - -	$10 00
English Scholars, - - - - - - -	6 00
Instruction will be provided in the modern languages, and the French department is under the care of an experienced teacher, a native of France, at - - - - - - - - -	5 00

The English department, including those branches especially necessary for the counting room, is under the charge of a gentleman whose personal experience in business renders him in the highest degree competent to impart efficient instruction.

The Institution being endowed, the Principal can, with confidence, direct the attention of the public to the reasonableness of its charges, when compared with its advantages. It is under the care and supervision of the following gentemen, composing the

Board of Trustees:

Rt. Rev. Benjamin T. Onderdonk, D.D., *President;*
Rev. Thomas Lyell, D. D., *Vice-President.*
Rev. William Berrian, D. D.,
Rev. J. M. Wainwright, D.D.,
Rev. James Milnor, D. D.,
Rev. William Creighton, D.D.,
Rev. John F. Schroeder,
Rev. John M'Vickar, D. D.,
Rev. Lewis P. Bayard,
Rev. Wm. R. Whittingham.
Rev. Henry Anthon,
Henry Rogers,
Duncan P. Campbell,
Thomas L. Ogden,
William Johnson,
John Stearns, M. D.,
Murray Hoffman,
David Hadden,
Henry Laight.
Hubert Van Wagenen.

The Institution occupies the front of a large and commodious building in Varick-street, and is entirely distinct from the Public Schools, which have entrances upon the adjoining streets. The pupils have the advantage of a play ground and gymnasium, which have no communication with the street; and may thus enjoy that recreation, which is necessary to health, without exposure, and under the eye of their teachers. The year is divided into four terms of three months each, commencing the 1st of September, and terminating the 31st July.

Application may be made to the Principal, at the Institution, between the hours of 8 and 4, daily.

Dec. 10, 1831.

SELECT CLASSICAL AND ENGLISH SCHOOL,

Opened on the 1st of Sept. 1831, at 41 Courtlandt-street.

Rev. R. Townsend Huddart, Master.

This establishment, the plan of which has met with the decided approbation of those whose children have been intrusted to Mr. Huddart's care, is respectfully submitted to the attention of Parents about to select a School. A Prospectus containing full particulars of the system adopted, terms, &c. &c., may be had on application at the School, between the hours of 10 and 1 o'clock.

☞ Mr. Huddart will receive a limited number of young gentlemen (not exceeding six) as boarders into his family, who will be treated with the same parental care as his own children, and enjoy all the comforts of a private home with the advantages of a public school. Further information may be obtained by applying as above. [Dec. 24 3t

CHURCH FOR SALE,

in Orchard-street.

That substantial and well built brick Church, in Orchard-street, a few doors above Broome-street, in the city of New-York. This church is built of the best materials and in the most faithful and substantial manner. The basement story is built high above ground, and contains a large Session Room, and two large School Rooms. The foundation walls are two feet and a half thick, and laid three feet below the floor. The front is stuccoed, and the pediment supported on columns. A large portion of the purchase money may remain on mortgage. For further particulars, apply to GEORGE W. GILES, 173 Canal-street, in the city of New-York. 40 Dec. 24. 2t

TO MUSIC TEACHERS, SOCIETIES, AND CHURCH CHOIRS.

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THE MISSIONARY SPIRIT.

The Introductory Missionary Lecture, lately delivered by the Rev. G. W. Doane, at Boston, and by him published *for the benefit of the Domestic and Foreign Missionary Society*, is for sale at the Press.

Dec. 24, 1831.

THE LIFE OF GOD IN THE SOUL OF MAN.

'But as there lives a true God in the heaven,
So is there true religion here on earth:
By nature? No, by grace; not got, but given;
Inspired, not taught; from God a second birth.
God dwelleth near about us, even within,
Working the goodness, censuring the sin.

'Such as we are to him, to us is he;
Without God there was no man ever good;
Divine the author and the matter be,
Where goodness must be wrought in flesh and blood:
Religion stands not in corrupted things,
But virtues that descend have heavenly wings.

* * * * * * * * *

'For what else is religion in mankind,
But raising of God's image there decay'd?
No habit, but a hallow'd state of mind
Working in us, that he may be obey'd;
As God by it with us communicates,
So we by duties must with all estates.

'With our Creator, by sincere devotion;
With creatures, by observance and affection;
Superiors, by respect of their promotion;
Inferiors, with the nature of protection;
With all, by using all things of our own
For others' good, not to ourselves alone.

'And even this sacred band, this heavenly breath
In man his understanding, knowledge is;
Obedience, in his will; in conscience, faith;
Affections, love; in death itself a bliss;
In body, temp'rance; life, humility;
Pledge to the mortal, of eternity.' *Lord Brookes.*

DOCTRINAL.

HIS ONLY SON.

That the Messias designed by God to come for the restoring of the Church, and reformation of the world, was in especial manner to be the Son of God, seems to have been the common persuasion of the ancient Jews, before our Saviour's appearance; as may be collected from divers expressions then used, wherein being the Christ, and being the Son of God, are conjoined as inseparable adjuncts of the same person: as in the confessions of Nathanael—"Rabbi, thou art the Son of God, thou art the King of Israel:" of Martha—"I believe that thou art the Christ, the Son of God, which should come into the world:" of St. Peter—"We have believed and have known that thou art the Christ, the Son of the living God:" and especially by that examination of the high-priest—"I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." And that our Saviour was indeed so, the New Testament doth every where teach us; calling him not only at large the Son of God, but his μονογενὴς, (his *only-begotten* Son;) his ἀγαπητὸς, (his *darling* Son;) his πρωτότοκος, (his *first-born*;) his ἴδιος υἱὸς, (his *proper* and *peculiar* Son:) those epithets all implying somewhat of peculiar eminency in the kind and ground of this relation. Adam is called 'the son of God;' and the angels are so entitled; and princes are somewhere styled 'the children of the Most High;' and all men, especially all good men,—yea, all things, have God, in some sense, their Father: but all these in a manner (if we compare them with Christ's relation) are improper and inferior; for he is the only Son (or *the only-begotten* Son) of God.

Now we find, indeed, several reasons and respects for which he is called the Son of God: he is so in regard of his *temporal generation*, by the Holy Ghost, of the Virgin Mary: so the angel doth expressly tell us—"The Holy Ghost shall come on thee, and the power of the Highest shall overshadow thee; therefore, also, that holy thing which is begotten, shall be called the Son of God:" a generation so wonderful and peculiar, without intervention of any father but God, is one ground of this relation and title.

He is also capable of this title by reason of that high *office*, the which, by God's special designation and appointment, he was instated in. If ordinary princes and judges (as being deputed by God to represent himself in dispensation of justice, as resembling him in exercise of power and authority) have been called 'gods,' and the 'children of the Most High,' in the Holy Scripture itself; with how much greater reason and truth may he (whom God hath sanctified and sent into the world, hath consecrated and commissioned to the most eminent and extraordinary office) be so called? It is our Saviour's own argument.

He is also, in regard of his *resurrection* by the divine power (which is a kind of generation, or a regeneration to another immortal life) so styled: if others are the children of God, being 'the children of the resurrection,' how much more he, who is 'the first-born from the dead?' And that of the Psalmist concerning Christ—"Thou art my Son, this day have I begotten thee," according to St. Paul's exposition, was fulfilled by God's raising Jesus, (Acts xiii. 33.)

Again—whereas it is said that God did appoint or make our Saviour 'heir of all things;' did 'put all things under his feet;' did 'give him power over all flesh;' did 'commit to him all authority in heaven and on the earth, having set him at his right hand;' hath 'exalted him' to the next place of authority and dignity to himself, ('the right hand of the Majesty in the highest;') and given him 'a name above every name;' well may he in this respect be entitled the Son of God, as having obtained the rank and privilege proper to this relation; ('If a son, then an heir,' St. Paul argues; and reciprocally, if constituted *heir* of all, then in that regard, *a son*, Rom. viii. 17.)

In such respects is our Saviour properly, or may be fitly, styled the Son of God. But his being so expressly called God's only-begotten Son, doth imply a ground more peculiar and more excellent (than any of these) of this relation; as do also those especial prerogatives of affection and favor from God appropriated to him, with all the glorious preferment consequent thence, argue the same. For the first Adam also derived his being immediately from God's power and divine inspiration. Isaac, Samuel, and John the Baptist, had a generation extraordinary and miraculous, as being born of aged fathers or barren mothers, by the interposition of divine power. And we cannot easily conceive how the production of angels should be so much inferior to our Saviour's temporal generation, supposing he had no other. And our Saviour, though he were the *first* and *chief*, yet was not the *only* 'son of the resurrection.' Nor doth the arbitrary collation of power and dignity, how eminent soever, seem to suffice: for we see others, in regard to their designment and deputation to offices of power and trust, (though subordinate and inferior to him,) entitled the sons of God: beside, that this is ground of a metaphorical rather than a natural and proper sonship. And though our Saviour be the *heir* of all things, yet hath he *co*-heirs; whom, as St. Paul speaks, "God hath together enlivened, and together raised, and together seated with him in thrones of glory and bliss." In these respects, God hath 'many sons,' (as the epistle to the Hebrews tells us,) and our Saviour many 'brethren,' (as it is in Romans viii.)

We should, therefore, seek a more excellent and proper foundation of this only Sonship; and such we may deduce from the testimony of divine writ. It is evident, thence, that our Saviour had an existence *before* his temporal generation; for he did descend from heaven, and was there before he did descend: his ascension was but a returning thither, whence he had descended at his incarnation. He 'was before' St. John the Baptist; and, therefore, as St. John confesses, was worthily 'preferred before' him. Before Abraham was born, he did subsist; and therefore might without any absurdity affirm, that Abraham and he did see each other—might have intercourse together, as his own discourse with the Jews doth declare. Nay, further, it is plain he was of standing, and had a glory before the world had a being: for he prays thus—"And now, Father, glorify me with thyself with the glory which I had before the world was, with thee:" (*glory*—that is, a most honorable state of being and excellent perfection was not only designed him, but he really had it before the world was:) and needs must it be so; for 'by him God made the world;' and himself made it: "By him," saith St. Paul, "were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: and he is before all things, and by him all things consist." (He did not only create anew and reform mankind, but he created all things; and among them, all degrees of angels, all things in heaven; such things as the new metaphorical creation did not extend unto.) "All things were made by him," (or did exist by him,) "and without him there was not any thing made which was made," saith St. John: and what could be said more expressly or clearly? In fine, he did exist from all eternity; πρωτότοκος πάσης κτίσεως; that is, 'born before all the creation:' as, "In the beginning was the Word:" *in the beginning*—that is, before any point of time designable or conceivable; that is, from eternity: whence he is truly styled "the first and the last," (ὁ πρῶτος καὶ ὁ ἔσχατος,) and "Alpha and Omega," several times in St. John's Revelation;—a phrase by which God's eternity and immortality are usually expressed. He had, therefore, a being before his temporal generation, and that before all creatures, even from eternity: therefore, that being was divine. If he was no creature—if he was author of all creatures—if he was eternally subsistent—then he was God: that action is proper, that attribute is peculiar to God; only God can be the Creator of all things: ("he that built all things is God:") none but God can be eternal; ("he only hath immortality," and only therefore hath eternity.) He is consequently said, before he did assume "the form of a servant, and became like unto men," to have subsisted in "the form of God, and not to have deemed it robbery to be equal (or in equality) to God;" (so that, as he was after his incarnation truly man, partaker of man's nature and properties; so before it he was truly God, partaker of the divine essence and attributes;) and therefore he is frequently in the Scriptures called God, in the most proper and highest sense: "In the beginning was the Word, and the Word was with God, and the Word *was* God." "God" is said to have been "manifested in the flesh, justified in the Spirit, seen of angels, preached among the Gentiles, believed on in the world, assumed into glory;" of which positions, it is evident that the subject is Christ: He is therefore called God. God is also said by St. Paul, to have "purchased his Church with his own blood:" who else did that but Christ? "My Lord and my God;" so St. Thomas expressed his faith in Christ, on his conviction; which our Saviour accepts and approves as a proper testimony thereof. Also, "We are," saith St. John, "in the true One," (the God of truth,) "in his Son Jesus Christ." "This," continues he, "is the true God, and life eternal;" no *false*, no *metaphorical* God, but the very true, supreme, ever-living God. "Out of whom," saith St. Paul, "as concerning the flesh" (according to his humanity,) "Christ came, who is over all, God blessed for ever;" (ὁ ἐπὶ πάντων Θεὸς,) the God over all, the *supreme* God, the Most High: 'God *blessed for ever*;' (ὁ εὐλογητὸς,) the Blessed One, which is a special and characteristical attribute or title of God.

Now this proper appellation, with the majesty and worship due thereto, as also the title of Lord and King, King of kings, and Lord of lords, with the reverence and authority attending them;—likewise, the most divine works of creation and providence, and judging the world; immediate working of miracles, remitting of sins; the divine attributes of *wise*, *good*, *powerful*, absolutely and perfectly; in a word, all things that the Father hath, (according to what our Saviour affirmed, "All things that the Father hath, are mine;") we cannot imagine that God, who is so jealous of his honor, (who "will not give his glory to another,") would communicate to *any creature*, how eminent soever in nature; for the highest creature possible, must, however, be infinitely distant from, infinitely inferior to, himself in perfection and dignity; nor can any be capable of it in nature, or in reason and justice accept such names, such characters, such prerogatives.

Now our Saviour being thus God, and the whole tenor of our religion (with testimonies of Scripture frequent and obvious) asserting but one God, therefore, our Saviour hath the same essence with God; and it must be necessarily true, what himself affirms—"I and the Father are one," (John x. 30.) He is "the image of the invisible God," (an image most perfectly like, because having the very same nature,) "the brightness (effulgency) of his glory," and "the express image" (character or perfect impression) of his substance; and in this respect, he is most properly and truly the only-begotten Son of God.—*Barrow.*

THE TRINITY.

Sometimes the doctrine of the Trinity is set at nought, because it is a *mystery*; and it has been said, where mystery begins, religion ends. No sophism can be more destitute of foundation. Religion begins with mystery, nor is it possible that mystery should be excluded from it. The Divine nature is, and cannot but be to us, a mystery. Our own nature, compounded as it is of spiritual and corporeal faculties, is also a mystery. The whole course of nature is a mystery. So is the Divine government of the world, baffling continually the profoundest calculations of human wisdom. Shall we, then, wonder if the mode of being peculiar to the "God invisible and immortal" be beyond the grasp of our apprehension? Shall we expect, that while we are in this earthly tabernacle, such a subject may be brought down to the level of our capacities; and that though in almost every thing else, we "see through a glass darkly," we should be permitted to see "face to face" the glories of the Almighty, and to "know Him even as we are known"?—Surely this is to forget the distance between things finite and infinite—between heaven and earth—between matter and spirit—between things temporal and things eternal.

But again it is urged, that a mystery when revealed, should cease to be a mystery; otherwise, it is in effect, no revelation. This, also, is a mere strife of words. A mystery is any thing hidden from human observation—any thing imperceptible to human faculties—any thing unattainable by human research. Whatever relates to the essence of the Divine nature is of this description. But though the subject of the thing revealed be mysterious, the evidence by which it is made known, may be such as to command our assent: and though the mystery revealed be still a mystery, it may be received without any impeachment of our understandings. To a man born blind, every thing to him invisible is a mystery. But does he act contrary to reason in trusting to the testimony of others, respecting objects which he cannot himself discern? Though unable to walk "by sight," may he not walk "by faith"? And why may not we do the same with respect to things indiscernible or incomprehensible by our natural faculties? Faith in God is our proper guide in the one case, as faith in man is in the other. In both, though the subject be hidden from our view, enough may be known to certify every reasonable inquirer of its reality, and its truth.

But, continues the objector, the doctrine is contradictory in itself, involving propositions destructive of each other, and which, therefore, reason cannot but reject. Here, again, we have to complain of disingenuous misrepresentation. It is assumed, that what we affirm of the distinct personality of the Godhead, we affirm, also, of its indivisible substance; a view of the doctrine, not only virtually, but expressly, disclaimed in that very creed which our adversaries most vehemently assail. The Trinitarian believes the Godhead to be capable of distinction in one respect, though incapable of it in another; "neither confounding the persons nor dividing the substance." In this consists the essential peculiarity of the doctrine: and whatever difficulty it may present to our apprehensions, it involves no contradiction in terms. Any further insight into the doctrine will be sought in vain. We profess no more than to receive it as revealed in Scripture; and we rely on the authority that reveals it, for our assurance that no doctrine issuing from that authority, can be chargeable with any thing inconsistent in itself, or repugnant to its own declarations.—*Bishop Van Mildert.*

PRACTICAL.

THE SCRIPTURES OUR COUNSELLORS.

Thy testimonies are also my delight and my counsellors.
Psalm cxix. 24.

What could we want more in a time of difficulty than comfort and direction? David had both these blessings. As the fruit of his "meditation in the Lord's statutes," in his distress they were his "delight;" in his seasons of perplexity, they were his "counsellors," directing his behavior in "the perfect way;" so that, though "princes sat and spake against him," they "could find none occasion nor fault, forasmuch as he was faithful, neither was there any error or fault found in him." The testimonies of God were truly "the men of his counsel." He directed his own conduct by the rules laid before him in the book of God, as if he was having recourse to the most experienced counsellors, or rather, as if the prophets of his God were giving the word from His mouth. It seems the child of God has his council, as well as the sovereign. On one side, we see here Saul and his counsellors—on the other side, David and the testimonies of his God. Which, think ye, was better furnished with that "wisdom which is profitable to direct?" Subsequently, as a king, David was constrained to make "the testimonies of God his counsellors;" and probably to his constant regard to their voice, he owed much of his earthly prosperity. But do we improve the privilege of being counselled in all our difficulties by the word of God? Surely, then, the recollection of this privilege must increase our "delight" in it. Those, indeed, who make the word of God a dull book, will ever find it a dark book. But those who make it their "delight," will never fail to find in it their "counsellors." But for the enjoyment of its holy delight and spiritual counsel in times of perplexity, we shall find a mere cursory reading of it of little avail. It must be brought home to our own experience, and consulted on those trivial occasions of every day's occurrence, when, unconscious of our need of divine direction, we are too often inclined to lean to our own counsel. It is this habitual use and daily familiarity with it, as the voice and word of God, that will ever reflect its heavenly light upon the many dark turns of our path-way to heaven. It will be to us as a "pillar and a cloud;" as the "Urim and Thummim;" an infallible guide and counsellor. Sometimes, however, perplexity arises from the conflict, not between conscience and sinful indulgence, (in which case Christian sincerity would at all times determine the path,) but between duty and duty. Now when duties of acknowledged obligation seem to interfere in their present claims; the counsel of the word will mark their relative importance, connexion, and dependence: their suitableness to present circumstances in providence; their probable influence upon the present frame, and acting principles of the heart; the guidance which has been vouchsafed to the Lord's people in similar emergencies; and the light which the path of our great Exemplar in the daily routine of life, exhibits before us. The great concern, however, is to cultivate the habit of mind which falls in most naturally with the counsel of the word—"Walking in the fear of the Lord," in simplicity of heart, in that spirit of dependence, and torn away from the idolatry of taking counsel from our own hearts, we cannot *materially* err, because there is *here a suitableness between the dispositions and the promise*—a watchfulness against the impetuous bias of the flesh; a paramount regard to the glory of God, and a meek submission to his gracious appointment. If the counsel, however, should not prove infallible, the fault is not in the word, but in the indistinctness of our own perception. We want not a clearer rule, or a surer guide, but a more single eye. And if, after all, it may not mark every precise act of duty, (for to do this, "I suppose that even the world itself could not contain the books that should be written,") yet it determines the standard to which the most minute acting of the mind should be brought, and the disposition which will reflect the light of the will of God upon our path. But let it be remembered, that any want of sincerity in the heart—any allowance of self-dependence, will ever close the avenues of this divine light and counsel. We are often unconsciously "walking in the light of our own fire, and in the sparks that we have kindled." Perhaps we sought, as we conceived, the guidance of the Lord's counsel, and conceive that we are walking in it. But, in the act of seeking, and as the preparation for seeking, did we feel the necessity of subjecting our motives and inclinations to a strict, cautious, self-suspecting scrutiny? Was the heart schooled to the discipline of the cross? Was "every thought brought into captivity to the obedience of Christ?" Or, was not our mind and heart possessed with the object, before counsel was sought at the mouth of God? Oh! how careful should we be to walk warily in those uncertain marks of divine counsel, that fall in with the bias of our own inclination. How many false steps in the record of past experience, may be traced to the counsel of our own hearts, sought and followed, to the neglect of the counsel of God; while no circumstance of perplexity can befal us wherein the counsel of the Lord will fail, if consulted in the spirit of humility, simplicity, and sanctity.

An undue dependence upon human counsel, whether of the living or the dead, may also operate unfavorably to the reception of the full influence of the counsel of the word. Now, however valuable such counsel may be, and however closely it may agree with the word, we must not forget, that it is not the word—that it is fallible—and therefore must never be resorted to in the first place, or followed with that full reliance, which we are warranted to place on the revelation of God.

Let me, then, inquire what is the counsel of God, that speaks directly to myself. If I am an unawakened sinner, it warns me to turn from sin—it invites me to the Saviour—it directs me to wait upon God. If I am a professor, slumbering in the form of godliness, words of gracious counsel are offered to show me my real condition—to instruct me in the all-sufficiency of Christ, and to caution me of the danger of hypocrisy. If through grace I am made a child of God, still do I need my Father's counsel to recover me from perpetual backsliding—to excite me to increased watchfulness, and to strengthen my confidence in the fulness of his grace, and the faithfulness of his love. Ever shall I have reason for the grateful acknowledgment—"I will bless the Lord, who hath given me counsel."—And every step of my way would I desire to advance, glorifying my God and Father, in the expression of my confidence in his counsel unto the end—"Thou shalt guide me with thy counsel, and afterward receive me to glory."

Bridges *on Psalm* cxix.

How easily do Christians glide into the belief of those around them—that those things are good in themselves, and desirable possessions, which the world esteems good—such as wealth, and health, and elevated situation—tacitly forgetting that these are not even transient gifts, but merely loans, of which the interest will soon be rigorously exacted!

DEVOTIONAL.

DELIGHT IN A HOLY LIFE.

I have rejoiced in the way of thy testimonies, as much as in all riches.—Psalm cxix. 14.

Do we desire to bear a testimony for God—in "declaring the judgments of his mouth?" Then must we realize their supreme joy far above earthly treasures: and "of the abundance of the heart, our mouth will speak." There is, indeed, a real joy in despising earthly joys. 'How sweet,' said St. Augustine, referring to the period of his conversion, 'was it in a moment to be free from those delightful vanities, to lose which, had been my dread; to part with which, was now my joy.' More satisfying is the believer's rejoicing in the way of God, than that of the miser in his untold treasures. Here he may safely say to his soul, "Soul, thou hast much goods laid up for many years; take thine ease." And these are the only riches within the reach of all. If we are poor in this world, it is the Lord's providence. If we are poor in grace, it is our own fault. It is because we have despised the counsel that speaks to us—"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." The believer's portion includes "things present and things to come;" something enjoyed, and much more expected; the mercies of eternity added to the blessings of time; the riches of both worlds—all assured to him by the covenant of grace, "in the way of the Lord's testimonies." And is it not then most strange, that with such treasure in possession and in prospect, the child of God should be so unmindful of it—so careless in increasing his store, and in confirming his own interest in it? But the riches of God's testimonies have this peculiar property, that they cease to rejoice the heart when they are not uppermost there. Alas! do we not know something of this from our own experience? Have there not been times when they have appeared little desirable in our eyes, and we have actually rejoiced in the accession of some worldly good, or the accomplishment of some worldly desire, more than in this heavenly treasure? And then, though the believer rejoices in the whole of God's testimonies, and would not for all that this world can afford, lose a verse or a letter of his Bible, yet there are some parts which he delights in as his peculiar treasure. A general interest in Scripture does not satisfy him. Texts that have been directly applied to his conscience by the power of the Spirit, whether doctrinal, practical, or experimental, are especially precious; and he will be seeking to increase his little stock, until he has apprehended the full enjoyment of the whole; if indeed the fulness of that which is called "unsearchable" can ever be, in this life at least, completely enjoyed. But it was not so much in the Lord's testimonies, as "in the way of them," that David rejoiced—the way in which they lead—"the highway of holiness;" the way which is so contrary to our natural desires and inclinations, the narrow way of the cross—so revolting to flesh and blood, that none but the true sheep of Christ can ever enter, or continue to walk in it. Yet we may and must rejoice in it, as the Lord's way, the way of his appointment, of which he hath spoken to his people—"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Bridges *on Psalm* cxix.

SURRENDERING TO THE WILL OF THE ALL-WISE GOD.

How unsearchable are thy judgments, O my God!—and thy ways, how far beyond thy poor servant's power to scan! In the deep, O Lord, in the deep, surely, thou hast thy way,—and in the mighty waters thy path. Doubtless thou art near me, though I see thee not,—near me in mercy!—O let me discern thy footsteps! To know thee is too wonderful and excellent for me,—clouds and thick darkness are round about thee and thy purposes; yet help thy servant to remember that righteousness and judgment are the habitation of thy seat! Lord, what is man, that thou art mindful of him! What am I!—Thy will, not mine be done! God maketh sore and bindeth up: who is like unto him? He woundeth, and his hands make whole! He hath borne my griefs and carried my sorrows. Lord, by thy cross and passion be merciful unto me! In the multitude of the sorrows that are within my heart, let thy comforts refresh my soul!

O Thou whose mercy guides my way,
Though now it seem severe,
Forbid my unbelief to say,
There is no mercy here!

O grant me to desire the pain
That comes in kindness down,
More than the world's supremest gain,
Succeeded by a frown.

Then though Thou bend my spirit low,
Love only shall I see;
The very hand that strikes the blow,
Was wounded once for me!

Montgomery's *Christian Psalmist.*

SONNET.

Ye clouds, that in your breasts the tempests bear,
From whose dark folds the nimble lightnings leap;
Tell us, as through the vault of blue ye sweep;
Whence come ye, rolling in your strength, and where,
Shadowing the heavens, do you now bend your course?
Shipwreck attends, dread messengers, your path,—
The giant forests stoop before your wrath,
And ocean bends his trident to your force;
Already now your winged bolts of fire
The skies inflame—your pealing thunders roll,
And seem the earth to shake, from pole to pole,
Whilst hail and whirlwind mingle with your ire?
Mortal! seek not the Eternal to explore,—
We come his errands to fulfil—be silent and adore.

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